

Right & Truth

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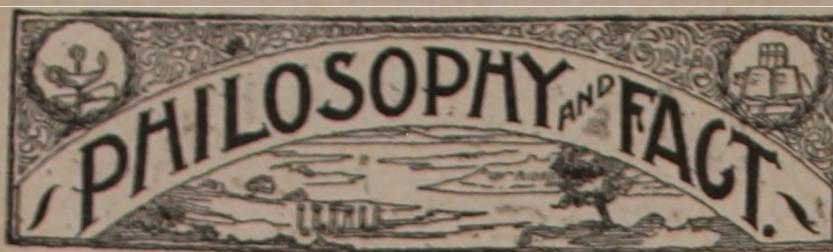
NO. 26



DR. BERILLON.

An Exponent of the
philosophy of life.

HARPER ILL'S. SYN. COL'S.



CHRISTMAS — THE ANTI-SPIRITUALISTS.

(By G. B. Stebbins.)

Christmas is near. It is needless to discuss its origin. Protestant and Catholic, believers in Trinity and Unity, in a miraculous Christ and in "the man Christ Jesus,"—millions in many lands, celebrate it as a day of rejoicing by festive gatherings, by presents, by worship in church or cathedral, by an awakening of good will and of child-love. All are agreed in recognition of the beauty of that word of Jesus to His Judean disciples:—"A new commandment I give unto you that ye love one another." Heart and soul are uplifted for a day at least, and an inner love-light comes that never wholly dies out, dim as its radiance may sometimes become.

We may well join in the great festival, and leave criticism until its fit time. The Spiritualist may well do this, for Modern Spiritualism, in its facts and ideals, is a revival of primitive Christianity. Yet, strange to say, in this holiday time comes up an Anti-Spiritualist association, started by men who claim to be par excellence, orthodox and evangelical, chiefs of the very elect, opening their movements by saying that "the great curse must be rooted out..."

In a late address before a large audience in Middletown, N. Y., that eminent lawyer (a former law partner of Daniel Webster in New York) and veteran Spiritualist,

LUTHER R. MARSH,

said: "I will not admit that any man goes beyond me, in reverence and love to God, to his Son, to the Holy Spirit; to His Word, and to His Works—a reverence and love, increased, intensified, eternized, by my studies and experiences in Spiritualism.

It is to me, an unsolved enigma—the hostility of the orthodox clergy, to this dispensation! Why do they denounce it from their pulpits, and consign those who accept it to infamy and unending damnation?

One would think that they would hail with shouts of joy, the advancing proofs that what they have preached, year in and year out, based on faith alone, now is established by overwhelming demonstration! Fact is much better than speculation. Absolute, patent, visible, audible, tangible, reality—such as Spiritualism furnishes to eye, to ear, to sense, and judgment—would seem to be a stronger persuasion to a good life, here; and to the hope of a future life of happiness conditioned upon it, than can be absorbed from a whole barrel-full of old sermons on Free-will, Foreordination; Predestination, Infant-damnation; the irrevocable fixity of the spirit's state as death found it, and many another dogma, which have been hammered at on the anvil of many a rustic, as well as cushioned desk, from the era of St. Chrysostom.

"But sad as may be their fate, there are many Spiritualists in the pulpits today, but they are afraid of the deacons, and dare not avow it."

Speaking of an assault on Spiritualism by Rev. W. E. Geil, an evangelist preacher, in the same hall not long ago, Mr. Marsh said: "The preacher made so cruel an assault upon my

faith, that, perhaps, you will allow me a single word in its defense." As reported, he said:

"Spiritualism is a sin against the Holy Ghost."

That is to say, it is the deadliest sin, of which the Savior said, "hath never forgiveness, 'but is an eternal sin.' (Mark iii, 20, R. E.)

Murder, theft, robbery, cruelty, hatred—all the vices and all the crimes—the most abominable—may, on due repentance, be forgiven; but Spiritualism, never! 'The vilest sinner may return,' except the Spiritualist. Dr. Watts forgot the exception, or could not make it rhyme. Repentance will not avail. Centuries, aeons of punishment, will not wipe it out. That's the doctrine of Geil, the evangelist. Happy may he be in the solace of his sweet reflections.

* * * * *

"Paul had a narrow escape—if escape he did—when, unbelievingly, he defined the different phases of mediumship in his day, and the diversities of spiritual gifts, concerning which he would not have his brother ignorant.

"Peter and James and the beloved disciple must, by the law laid down by this Scripture interpreter, have been relegated to the domain of unending and unforgivable punishment—for they believed that they saw the spirits of Moses and Elijah talking with Jesus on the luminous Mount.

What shall we say for John—he who so lovingly leaned his head on the Saviour's breast—When we see how blasphemous he became, worthy of eternal damnation—for, did he not say to his brethren:

"Beloved, believe not every spirit, but prove the spirits, whether they are of God; and that every spirit which confesseth that Jesus Christ is come in the flesh, is of God."—(I John, iv, 2.

"Poor John! How remorseful you feel, when looking up through the smoke and flames, you descry the placid features of the evangelist, Geil, glancing down from his cozy place in Abraham's bosom, to behold you writhing in agony never to end, because, by avowing the principles of Spiritualism, you sinned against the Holy Ghost.

"Do not the Church of England—as they have since its beginning; and does not the whole American Episcopate, on every Sabbath—people and ministers uniting—intone these words: 'I believe in the communion of saints?' Nay, more; this is a part of the 'Apostle's Creed,' called because its authorship is attributed to the Twelve Apostle, and has come down to us as among the earliest and most generally accepted symbols of the Christian faith. What mean these words? Surely, not that the saints in heaven commune among themselves. They mean that the sainted ones who have left this life still hold communion with their brethren in the flesh. There can be no other reasonable interpretation. Well, well! that is pure Spiritualism, and therefore under the ban of Geil, the evangelist.

Every one who repeats the Apostle's Creed, must, therefore, be either a Spiritualist or a hypocrite. Have all these, O brother Geil, committed the unpardonable sin?

* * * * *

"Do not mistake me or imagine that I claim that mortals, in their after-life,

do not get their reward for goodness or for evil, as if their life had been on the earth. Every one passes judgment on himself; his ledger is posted in his own hand-writing and on his own spirit; he gravitates to the place he has earned; and he may continue in it for ages, or rise above it, according to his humility, his repentant prayer and aspiration. But a Spiritualist, it seems, if Geil is authority, can never stir from his place of eternal woe."

Geil, the evangelist, represents the dogmatism which animates the Anti-Spiritualist effort to revive the bigotry of a darker past, which persecuted as heretics and criminals those who could not honestly believe the "orthodoxy" of their day. May heaven send larger views to all honest men who help it.

Marsh represents the larger hope and charity, the faith and knowledge of communion and communication between life here and hereafter. In this Christmas season, which gives us the most love and light?

GILES B. STEBBINS.

HUMAN LIFE.

(By Dr. Dean Clarke.)

All Nature teaches one great truth,
That all things living have their day—
Their day of birth, their day of youth,
Their day of growth, and then decay.

A constant course the seasons run,
As round the sun the earth revolves;
While life begotten by the sun,
The teeming earth each year evolves.

It cometh forth in days of Spring,
Its growth matures with Summer's heat,
Then Autumn doth its ripeness bring,
And Winter's rest makes all complete.

So human life its seasons hath,
Which much like Nature's course are
found;
A birth, a youth, a growth, then death
Completes its strange and wondrous round.

O, what a mystery, vast and deep,
Hath this short human life of ours;
How much at which to smile or weep,
How much for wonder in its powers.

Why are we here? What tongue can tell
The secret of life's end and aim?
Cannot some wizzard's magic spell
Reveal the purpose why we came?

Some object wise there sure must be
To justify our human birth,
Although 'tis sometimes hard to see
Wherein consists life's boasted worth.

If here life ends, 'twas sure in vain
That Nature forced us all to come,
For if we lose all things we gain,
Where is our profit in the sum

This life, indeed, were but a cheat—
A wretched farce and snare—
Unless 'tis made far more complete
By one less full of grief and care.

But Nature makes no such mistake
As any want without supply;
When hopes of life eternal wake
Can she our longings deep deny?

Nay! our aspirations and our hopes,
Betoken for us something more
Than climbing up life's rugged slopes
No further prospect to explore.

In sooth the fact that we are here
Perforce of evolution's law,
Demands for us another sphere
Wherein to right each wrong and flaw.

But needless 'tis to just infer
That we shall have continued life,
For all the wise must now concur,
The world with proofs of it is rife.

Ah! yes, indeed! we all shall live
Beyond this misty "vale of tears,"
And Nature there the boon shall give
Of LIFE ETERNAL in the spheres!

OUTSIDE THE GATES,

and

OTHER TALES AND SKETCHES.

Through the Mediumship of Mary Theresa Shelhamer (Mrs. Longley).

In the first part a spirit tells of her death, her woe, penitence, etc. Then tells of spirits in darkness; of the children's valley; of the sunrise land; spirit homes, and many other things. Part second is Morna's story. She tells of transition, language, development, etc. Several other narratives have like depictions. 500 pages; bound in cloth and gold; all for \$1.00. For sale here.

NEW YORK CLERGYMAN WHO BELIEVES IN GHOSTS.

The Rev. Dr. Joseph Duryea Suggests a scientific Explanation of Their Existence Which is Interesting.

The Case of Mollie Fancher Cited as an Extraordinary Instance of Psychic Force—A Strange Life.

Ever since the beginnings of the human race there has been in the minds of men of every clime some sort of form of belief in the existence of ghosts. Wise men have, in public at least, sometimes shrugged their shoulders and turned up their noses in contempt of this "ignorant superstition," as they termed it, and have never mentioned the subject of this belief in ghosts except for the purpose of scoffing.

But of late years a new spirit has come over savants. Since the formation of the "Society for Psychical Research," ghosts have been more respectfully treated. There is in a Brooklyn church a well educated clergyman, of matured judgment and national fame, who not only has never jeered at belief in the existence of ghosts, but who insists that ghosts are a scientific reality and a historical fact.

The position occupied by the Rev. Dr. Joseph Duryea and his well known career place his statements far above the suspicion of sensationalism. He is pastor of the fashionable Reformed church at Bedford avenue and Clymer street, Brooklyn, at a yearly salary requiring five figures to put it on paper. He was for ten years professor of mental philosophy at Wellesley college, and he later served twelve years as professor of the faculty of psychological expression in the New England Conservatory of Music, Boston. He was the first pastor of the wealthy Collegiate church on Fifth avenue, New York, where he remained for many years, until he went to Iowa. During the extreme hard times in the west, in the years preceding 1894, the governor of Iowa appointed him president of the state commission for the relief of the poor. In one day Dr. Duryea has fed as many as 15,000 people with money from his own pocket. He is also a member of the Knights of Labor of Iowa. To a Sunday World reporter Dr. Duryea said: "Although most educated people affect a derisive deportment whenever the topic of the existence of ghosts is brought up for discussion, it is an absolute fact that science has never proved that spirits do not exist.

"There is not only an absolute certainty, in my mind, that spirits do exist in countless numbers, but I am firmly convinced from my researches and observations that there is a spirit world—a sort of planet or series of planets—inhabited by nothing but the spirits of men and women who have lived upon this earth.

"I have devoted more than a quarter of a century to purely psychological research, and have compared the notes of my observations with some of the greatest minds of the day. I have come to the conclusion that the only reason why every person does not recognize the ghosts that communicate with him is that every person is not sufficiently developed in his sixth, or psychic, sense.

"Ghosts communicate with us only through our psychic sense. By psychic sense I mean that higher consciousness or feeling which inspires our nobler purposes. It does not control the mind, but is a part and never-dying part of it. It is that sense of the mind which is aroused to indignation when we commit some breach of honor and

other wrong in which no physical law is violated. It is, in short, a sense of the mind which most people confound with conscience and might also be called the soul, but not the soul or conscience in the meaning of mere moral responsibility.

"This psychic sense is as much in the mind of every man as is the sense of sight, hearing, touch, taste and smell; but as the five last senses are coarser and more material it is natural that they be first developed, and the psychic sense become developed at the last. In most men the psychic sense remains dormant forever, as no attempt is made by its owner to develop it and no opportunity is given it to develop itself. But in many cases I have known, like that of Mollie Fancher of Brooklyn, this psychic sense becomes developed to an extraordinary extent.

"Take the case of a man of the lowest class of society. He is about to do something wrong or commit some crime, when suddenly it occurs to his mind: 'Oh, what will your dead mother think of you doing this?' In consequence he does not commit the crime. But what was it that prompted the question which resulted in such good to this man? It is simply nothing else than the ghost of his mother appearing to counsel him to do what is right. It is through his psychic sense that he receives this communication, that he holds this intercourse with a spirit, and if his psychic sense were better developed the intercourse would be all the more distinct to him.

"I possess this psychic sense quite keenly, and when my coarser senses of touch, taste, smell, hearing and sight are wrapped in slumber, with my psychic sense I can hear the most ecstatic sounds and the most beautiful music of a nature far transcending anything I hear with my ears. Although with my psychic sense I am conscious that I am asleep I am conscious, also, of a determination I am making to write out the music as soon as I regain the faculty of touch and hearing. But when I am fully awake and in the possession of all my material senses I am not capable of putting on paper the delicious strains I have heard when under the full power of my psychic sensibility.

"I have the personal acquaintance of many people who are conscious of the development of their psychic sense, but by far the most pronounced case of these is that of Mollie Fancher. This woman lives at No. 160 Gates avenue, and may be well put down as the most extraordinary psychological wonder in the history of the world. She is now 49 years old, and for more than 30 years she has never once for a moment left her bed. She lies on her left side, without power to move her hands, which are kept in a rigid position at the back of her head.

"At the age of 17 Miss Fancher was thrown from a street car and dragged several blocks along the roadway. She was taken to the bed she has never left and for some reason or other, unknown to any of the famous scientists I have assisted in calling in to see her, she completely lost her eyesight. Notwithstanding this, she reads, writes and does the most exquisite fancy work with her two hands behind the back of her head, from which she can remove the right hand, but not the left.

"Miss Fancher is an entertaining speaker. She never sleeps, but always goes into a trance at night and reawakes in the morning, except in one case, when she remained in a trance for fully nine years. Many times she loses simultaneously her sense of hearing and of taste or of smell and of touch, as well as lacking her sense of sight, and it is during these periods that her psychic sense is most keen.



THE STAR OF BETHLEHEM.

"I have studied this girl day after day for 20 years. She can foretell the approach of storms, of accidents and of fires, and can tell distinctly of acts being performed in distant parts of the country with just as much correctness as if she were describing them while she was looking at them going on. Her phenomenal faculty comes from her free communication with spirits, and as all of her sense are nearly exhausted except the psychic sense her whole mind is given to the development of the latter sense. For the reason that her psychic sense is so intensely developed she holds freer intercourse with the spirits than anybody else in this world, and to this alone may her powers be attributed.

"I believe that the earth is the starting point of the evolution of ghosts. Ghosts are in reality nothing but the highly developed psychic senses of people who have died before this, who have cast aside with the body their senses of touch, taste, sight, smell and hearing, and whose whole being has gone into the development of the psychic sense. As soon as the ghost leaves the body it shoots out through space and it attracted to that other planet in which the psychic conditions are congenial to it. In this way the ghost of a master poet is attracted to that planet in which the psychic conditions are in harmony with his own, while, on the other hand, the ghost of the business man is attracted to a different place. Every human soul whose mind

has attained to the stage of individuality will pass out after death as a ghost to some habitat where his spirit will take on the conditions prevailing there. Even the ghost of the murderer will be attracted to a suitable place for its reception.

"Man is not fit in his present state to be stereotyped for eternity. After evolving from the ape, who in turn evolved from something lower, man will go on evolving, and his ghost, having left the planet and sought out its evolution in another, will still go on evolving indefinitely.

"Familiar historic cases of ghosts being seen by men are found in the three ghosts in the form of young men who, as the Bible relates, appeared to Lot to warn him to leave the city of Gomorrah. Another historical instance in which ghosts have taken human shape is when the so-called angel appeared to Abraham and told him not to sacrifice the life of his son Isaac. It was the vision of a ghost also that caused St. Paul to turn to Christianity."

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A PHASE OF GERMAN OCCULTISM.

From Hamburg, Herr Albert Kniep announces the discovery of a physical medium of extraordinary power, a young man, aged nineteen, named Cesar Bagel. Two test seances were given with a little light, and although less marked than in total darkness, the phenomena were sufficiently startling. A miscellaneous collection of objects such as flowers, vegetables, sweets and excellent cigars were dropped into the room, and some were thrown down with great violence, and a heavy dining-room chair floated in from another room. Heavy weights were carried through the air and noiselessly rolled on the floor without hurting any one. The proceedings at Herr Bagel's seances seem to be of a most convivial kind, and are by no means worthy of imitation; the cigars which are brought are smoked by the gentlemen, and everyone drinks light beer just as in ordinary German 'Halle'; the naive remark follows that "nobody seems the worse for it—on the contrary!" A good many other occurrences of a remarkable character seem to have taken place, but Herr Kniep is too cautious to insist upon them not having verified them by personal investigation. It is probable that we shall hear more about Herr Cesar Bagel.

A SEX REVOLUTION.—By Lois Walbrooke. 25 cents.

CORRESPONDENCE

NEWS NOTES.

Mrs. Lotta Darling is in Springfield, Mass.

Moses Hull spoke in Guelph, Can., on the 2d.

DeLoss Wood has been speaking in Lynn, Mass.

Mrs. C. E. Clark spoke in Fitchburg, Mass., on the 5th.

William E. Bonney is giving lectures in Sioux City, Ia.

Willimantic, Conn., had Mrs. Carrie Twing this month.

Mrs. Richings goes to Chattanooga, Tenn., next month.

Mrs. Sadie Hand speaks in Fall River, Mass., tomorrow.

Chas. Anderson has been lecturing in National City, Cal.

C. W. Stewart is in Springfield, Mo. Address 2040 N. Lynn st.

Moses Hull may be addressed at 536 Prospect st., Cleveland, O.

Mrs. Carrie Loring spoke in Springfield, Mass., last Sunday.

Lyman C. Howe goes to Milwaukee for January and February.

The Brooklyn Advance Conference is doing great work this season.

Worcester, Mass., is still enjoying the ministrations of Professor Peck.

A mass meeting of the friends was held at Showegan, Me., on the 23d.

A new platform psychometrist in New York city is Mrs. Antoinette Can-dee.

Dr. D. B. Cary of 27 Clinton st., Fort Wayne, Ind., will accept engagements to lecture.

The First society of Union, N. H., holds regular Sunday services at Red Men's hall.

Mrs. A. L. Pennel is in New Bedford, Mass. May be addressed at 191 South Second street.

Charlestown, Mass., has a home rostrum for mediums at 21 Soley street. Services Sundays.

Henry B. Allen of Summerland, Cal., is holding phenomenal services in Sioux City, Ia.

Dr. F. L. H. Willis may be addressed at 243 Alexander st., Rochester, N. Y., during the winter.

The Helping Hand's annual bazaar at Norwich, Conn., was a success, socially and financially.

New Century hall, New York, is open every Sunday at 3 p. m., with W. J. Colville on the rostrum.

Mrs. C. A. Smith interested an Ipswich, Mass., audience recently with a Sunday afternoon seance.

Akron, O., has Madame Parcells at present giving tests. Her address there is 114 S. Summit street.

Mrs. Reynolds' engagement with the Woman's Progressive Union of Brooklyn has proved a very successful one.

Plymouth, Mass., had J. W. Kenyon for Dec. 5. His sujet was "Spiritualism Viewed Scientifically and Philosophically."

The San Pedro Cal. Times is one of the secular papers on the Pacific coast that is a friend to our cause. Let this be remembered by our workers.

Mrs. Marian Carpenter of Detroit gave a very instructive lecture Monday evening to a crowded house. Her tests were fine and all recognized.—D. B. P.

The president of the Brooklyn College of Music, Prof. Whitelaw, has been rendering some sweet violin solos at spiritual services in the new borough.

Rev. Moses Hull delivered two of his inimitable discourses before the Spiritual Research society of Piqua, O., on the evenings of Dec. 7th and 8th.—J. B. Everett.

The meetings of the First society of Newburyport, Mass., recently have been so largely attended as to require an addition of more seats. An experience party will be given on the 29th.

The Evansville (Ind.) society has elected Stephen Biederman for the term of three years as trustee; Frank Juers for a term of two years, and Jacob Wagner for a term of one year.

In a lecture at Houston, Tex., R. H. Kneeshaw said the fake medium could be detected by his undignified demeanor, long hair, big ears, trampish look, and "Professor" prefixed to his name.

Mrs. E. Cutler of 208 Northampton street, Easton, Pa., goes to Wakefield, Mass., in January. Will engage to build up weak society. Gives readings and tests from flowers as part of her platform work.

The First Society of Spiritualists of Saratoga Springs held its fourteenth annual meeting for the election of trustees Dec. 21, at the residence of the secretary and collector, Levi Parris, No. 12 Warren street.

One of the best missionary workers in the cause of Spiritualism is Mr. T. H. B. James of Lynn, Mass. He always carries a Spiritualist paper in his pocket to hand to a hungry seeker after the bread of life.

H. A. Budington of Springfield, Mass., writes that Mrs. Helen Palmer Russegue of Hartford, Conn., delivered two addresses before the church of the Spirit on the 12th. She speaks again on the 26th—tomorrow.

Until Dec. 25th Frank Ripley may be addressed at Santa Barbara, Cal. After that at 199 E. 4th st., Los Angeles. Will leave California about Feb. 1 and will accept engagements to lecture and give tests en route.

The Root Spiritual society of Avery, O., will hold a basket social at their church on Christmas day, from 10 o'clock a. m. to 12 p. m. You and family are cordially invited to be with us. Per order of the committee.

Mrs. S. Augusta Armstrong of Buffalo, N. Y., will go to Washington, D. C., in February, '98, and will accept engagements to lecture at any place on the route. She has done well in her lectures here in Buffalo the past season.—J. W. Dennis.

Geo. H. Brooks has returned to Wheaton, Ills., and will remain until January, when he goes to South Bend, Ind., to fill a month's engagement with the society there. Will also respond to calls for funerals. Send all mail and telegrams to Wheaton, Ills.

The Michigan State Spiritualists' mid-winter convention will be held in Battle Creek Feb. 11, 12 and 13, and extensive preparations will be made for the convening of the largest assemblage of Spiritualists on this occasion in the history of the association.

Mrs. Jennie Hagan Jackson, who is now located at Fort Worth, Texas, will accept engagements in her state and those adjoining, if not too far distant from Fort Worth. Open for engagements east or west after April, 1898. She is a regular state missionary.

South Bend, Ind., had Frank Baxter five consecutive evenings, not noly one as reported. Great enthusiasm was aroused. The spacious hall was packed the last three evenings, notwithstanding Thanksgiving week, a three days' storm and outside attractions.—Corr.

Den Scandinaviste Spiritualisten of Minneapolis (Carrie Swenson, editor), has changed its name to Nya Tiden (The New Era). This is perhaps a progressive move for the paper, but we doubt if Miss Swenson would do as well by changing her name. She is a host in herself already.

Mrs. Adeline M. Gladings' work in Wilkesbarre, Pa., during the month of November, was so phenomenally successful that the Wyoming Valley Psycho society have unanimously elected her as their pastor. She returns to them next November. Her dates are full up to June, 1899.

Mrs. Richings spoke on two evenings (Dec. 9th and 10th) to full houses at Nelsonville, O. Mr. and Mrs. Jos. Slater are doing loyal work for the cause there. Would there were more as unselfishly and earnestly laboring to advance. Mrs. Richings returns to them for two more lectures before the end of the month.

E. W. Sprague and wife are at present doing missionary work for the New York State Spiritualist association. Their services can be secured to organize and charter societies in any part of the state. They have the months of May and June and some dates for the camp season of 1898 still open for engagements. Address them at 965 Grove st., Meadville, Pa.

Dr. Noyes writes that the Liberal Spiritualists of Chicago extend a cordial invitation to all local and visiting Spiritualists to attend their literary and musical entertainment Sunday, Dec. 26, 7:45 p. m., at their hall, 107 Paulina st., cor. of W. Madison st. There will be a fine program arranged with a part of Father Williams' Old Folks' Continental Singers. Admission free.

The Ladies' Aid society of the Independent church of Louisville, Ky., had a royal entertainment at Mrs. Bacon's residence, 1802 Pustor street. Over a hundred guests were present, with Mrs. Garrett as medium, who delighted them with a variety of phenomena—mental and physical. On the 31st of December the Aid will hold a watch meeting at 726 West Walnut street. Admission 25 cents.

Canton, O., recently had a meeting at the W. C. T. U. rooms to hear a lecture given by Mr. L. H. Miller. The subject, "If a man dies shall he live again?" was listened to by an appreciative audience. Following the lecture, tests and psychometric readings were given by Miss Mae Lyons. This being her first appearance before the public, she received many congratulations at the close of the meeting.

The second quarterly convention of the Texas State Spiritualists at Houston recently was an enthusiastic affair. Midst garlands and flowers thoughts were exchanged and business attended to. Among the participants were Judge L. McDaniel, R. H. Kneeshaw, Jennie Hagan Jackson, Allen F. Brown, Mrs. Mary A. Wilson of Fort Worth, J. W. Ring, Geo. B. Lang, C. Hillyer, Anson Sanders and C. Lott.

Carrie Fuller Weatherford is in Council Bluffs organizing a society. Her lectures are especially brilliant presentations of the higher Spiritualism. Her tests are good and the improvised songs from subjects presented by the audience wonderful. Mrs. Weatherford's work is arousing the greatest interest among the representative people of Council Bluffs. The city papers speak well of her. Hall is at 146 West Broadway.—Corr.

DeLoss Wood spoke for the Lynn Spiritualist society Dec. 12. At the close of the p. m. service Mr. Wood placed two ladies in the hypnotic state, and as a result, for the first time, spirit communications were given through them. Mr. Wood at a recent trial placed 10 out of 13 young men in the perfect hypnotic state in a space of time less than five minutes. He would like to make engagements to lecture or give hypnotic entertainments under the auspices of Spiritualist societies. Address Danielson, Ct., Box 199.

WHAT THEY THINK OF MOSES.

Moses Hull lectured in Findlay, O., recently, and this is the way the morning paper greeted him:

Mr. Hull is a stockily built man, of medium height, with a magnificent head set upon a pair of massive shoulders. While he looks the aggressive giant, which he is, mentally, he has none of the aggressiveness which brings offense. Backed by his wonderful knowledge of the Bible, and possessing an easy confidence in himself, the speaker at once entered upon his subject, and for two hours a host of scintillating thoughts, arguments and anecdotes poured forth from his eloquent tongue and were eagerly drunk in by the audience.

Not a syllable of condemnation had he for other creeds, not a word was said that could be given a false construction. Honesty of purpose and earnestness shone from the eyes of the speaker. His manner became infectious and he soon had his audience in sympathy with him. From his standpoint his argument was unanswerable. By his reasoning the Spiritualist was a little better than the ordinary church member, "for," said he, "our loved ones, gone before, see our every act, and we will be extremely careful to do nothing to hurt their feelings." We have not the space to enlarge upon Mr. Hull's lecture. He is a wonderful reasoner and orator, free from abuse, and should be heard by every man and woman in Findlay.

It is said that ex-Sheriff and ex-Koch, who committed suicide in Buffalo several years ago, is "haunting" the demesne where he perpetrated the folly, and a big lawsuit is on the tapis in consequence.

"STRONG M. N. IRVING."

Montgomery E. Irving, who is said to be one of the strongest men in the world, in a recent interview with the Baltimore, Md., News, said, in regard to diet, "Keep away from coffee. It should be taken off the market."

Whenever one talks with athletes nowadays, he finds the same expression in regard to coffee. It weakens the heart, shortens the wind, and unless one is very strong in the digestive apparatus, interferes seriously with that portion of the body.

If it is necessary for a strong man to avoid narcotics and drugs of this character, it would seem especially important for the brain worker or the highly sensitized and delicately organized woman to avoid them as they would any other poison, if they feel the slightest desire to maintain their health and a comfortable poise of the nervous system.

True, many people seem to use coffee without a direct harmful effect, but a little careful inquiry will nearly always develop the fact that coffee users have some disturbance of the body, which they always attribute to some other cause than coffee, but which, by a curious law, is likely to be helped if they can ever be adduced to abandon coffee for 10 days to a month, and take on Postum Cereal Food Coffee, which instead of narcotizing and destroying the nervous system, furnishes the food elements demanded by nature to rebuild the gray matter in the nerve centers throughout the body.

Postum is widely indorsed by athletic trainers, famous bicycle riders and boxers, as well as thousands of well known men and women who earn their living by mental occupations.

Postum is the only Cereal Food Coffee yet discovered, with a coffee taste, that is pure and free from low grade coffee or other drugs.—Adv.

NEWSY LETTER NO. 2.

Editor of Light of Truth: In my previous letter, in speaking of the late Mrs. F. O. Hyzer, it recalled to my mind a singular and unaccountable psychic coincidence which took place in the fall of 1858 or spring of 1859, the exact date of which I am not positive. However, the circumstance I desire to relate as a matter of general interest to spiritual investigators. At the time mentioned, now nearly forty years ago, I resided in the vicinity of Johnson's Creek, Niagara County, N. Y., at that time one of the strongholds of Spiritualists, where we had a numerous and enthusiastic society, and employed the best mediums and speakers. On this occasion Sister F. O. Hyzer was serving the society. On the Sunday afternoon in question at 2:30 o'clock Mrs. H. delivered a lecture to a large audience in the ball room hall of the hotel at that place, her subject being a biblical one presented 'rom the audience, as follows: "If a man die shall he live again?"

I reported the lecture at the time and, if my memory serves me right, I gave a synopsis of the same in a little paper I had started called the "Spiritual Messenger."

The following week's Banner of Light contained a verbatim report of a lecture delivered in Boston on the same Sunday and at the same hour by Emma Hardinge-Brittan and upon the same subject from the same text and upon comparing it with my notes they read as near alike as to be almost identical—evidently suggesting that the same spirit was the author of both. This circumstance impressed my mind with the query: "Is it possible for one spirit to influence two minds or organisms so far apart at the same time?"

This question, I settled for myself upon principles of mesmerism then greatly in vogue—now denominated hypnotism. I had witnessed night after night various mesmerists demonstrate their power in influencing a half dozen or more subjects to perform precisely the same acts at the same time, and also witnessed a mesmerizer—Rev. E. J. Smith—control at will Benj. Slade, an elder brother of the famous Dr. Henry Slade, at a distance of a quarter of a mile away. Knowing this to be a fact, I reasoned, why not an incarnated spirit influencing two or more subjects or carnate spirits while they were miles apart. This was my solution of the puzzle at that time and it satisfied my inquisitiveness on that point whether it was correct or not.

GEORGE F. KITTRIDGE.

THAT CLARION NOTE.

I always admire your elevating pages, but none the least the piece in your last issue entitled "A Clarion Note From the Spirit Spheres." Did you read it? Spiritualists, take up the question! In a political sense of view, how should nations be governed? May the angels of Love and Wisdom be enabled, through truthful mediums, to impress upon us all our duty toward the oppressed and down-trodden brothers and sisters, "God's own children," to free them from the foe of corruption.

None but spiritualized voters can save the masses from utter darkness and ignorance, and restore to them a free home for the common good of all, and the exclusion of none.

I say again none but inspired voters can legislate such grand ideal into actual existence—and it takes an army of inspired salvationists to take up the banner of light, truth, love and purity. So let the good work begun move on through your columns is my sincere desire.

A READER.

West Superior, Wis.

AN ELOQUENT PAGE.

UNIVERSALISTS INSTITUTIONS OF LEARNING.

Lombard University, Galesburg, Ill. College of Letters. Ryder Divinity School.

St. Lawrence University, Canton, N. Y. College of Letters, Divinity School.

Clinton Liberty Institute, Fort Plain, N. Y.

Tufts College, Tufts College, Mass. College of Letters. Divinity School. Medical School. Elmer H. Capen, D. D., President.

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Collegiate and Preparatory Courses—Classical, Philosophical and Scientific.

Goddard Seminary, Barre, Vt. A Home School for young men and women. Fall term begins Tuesday, August 31, 1897.

Westbrook Seminary, Deering, Me.

Modern Universalism 125 years old

SPIRITUALIST INSTITUTIONS OF LEARNING.

Modern Spiritualism 50 years old.

—The Teacher.

FAITH AND DOUBT.

On September 5, 1832, Mr. James Glaisher and Mr. Coxwell went from Wolverhampton, Eng., in a balloon. On their return to the earth they gave an account of their extraordinary adventures and escape. They stated that they had reached an elevation of seven miles, that at five miles the temperature was below zero. These two gentlemen claimed that they had reached a greater elevation than mortal man had hitherto achieved. They had (so they said) beaten the record. What verifying process did orthodox science adopt, in order to prove that this was not a case of collective hallucination? None whatever. Seeing no reason why two men, hitherto truthful and sensible, should suddenly become liars, and hallucinated, their evidence, however, extra ordinary, was accepted. When, however, men have traveled far in the investigation of subtle phenomena and relate what they have seen, certain persons, without any evidence or reason, boldly assert that what is stated never occurred. Perhaps, too, the facts that have been discovered in connection with spiritual phenomena, are as important to the human race as was the fact that two gentlemen went up in a balloon, ascended seven miles and found it very cold.—O. I.

CONVERTED HIM.

I can not say too much for the Light of Truth, writes Mr. J. C. Bigger, a new subscriber. It converted me to Spiritualism and I would not do without it for three times its cost. I am glad you recognize The New Time by clubbing together. Long live the Light of Truth.

The strap man who "moves up" in the Indianapolis street cars has something to think about. The supreme court agrees with the corporation that there can be no such a thing as a 3-cent fare in that city.

A shock perceived at the mention of a person's name tells of malice or vindictiveness in general, but when accompanied by a stab the danger lies with the one sensing it.

THE MYSTIC WORLD.

A literal narrative of extraordinary mystical events. (The locket prophecy.) O. W. Humphrey, Washington, D. C. Price, 25 cents.

SPIRIT ART EXHIBITION.

Since my article appeared in the Light of Truth I have received several letters relating to the matter of the Spirit Art department of the Jubilee, and desire to answer a few questions.

All matters pertaining to the "Museum," or "Spirit Art Department," (which is but one department, objection having been made to the use of the word "museum" in this connection) should be addressed to me at this point. All matters pertaining to the general business of the Jubilee should be addressed to the general manager, Frank Walker, Hamburg, N. Y.

The pictures that I am most desirous of getting are pictures of the prominent workers in the movement in the past. Warren Chase, E. V. Wilson, Professor Denton, Mumler and many others have passed on. Their pictures should be shown to the people, and also the pictures of those whose names are before the people at the present time.

I commend the action of the Light of Truth in putting pictures of the workers in the paper, as it gives an idea of their personality that we can get no other way. For instance, I am supposed by many to be an old man, sixty-odd years old, while the truth of the matter is that I am but about half of that. The mistaken idea has caused some humorous incidents and some that were not so humorous at the time they took place.

Among other exhibits, it is our intention to present pictures of the leading scientists who indorse Spiritualism; Wallace, Crookes, Flammarion, Zoellner and others too numerous to mention. Of course, Elder Covert says Wallace and Crookes are insane, but their pictures would present a very decided contrast in physiognomy, especially in the lines of intelligence, if placed side by side with his.

I want everybody who has anything they think should be in this department to write to me, giving a description, and I will report it. If you do not get an answer by return mail, just remember that I have much work to do and I reach each one as quickly as possible.

W. H. BACH,
Manager Spirit Art Department.
Lilly Dale, N. Y.

BOILED ESSAYS.

Do not mistake ambition for aspiration. One is worldly, the other divine.

To weep over a beautiful message of love and in the next instant give an uncivil reply to a kindly remark is—very ordinary humanity.

Demanding recognition for one's goodness is like walking out of the front door of materiality only to re-enter it by the back door.

The first untruthful advertiser in the great dailies made a million. But this has served its purpose. Now the million is awaiting the first truthful advertiser through the same mediumship.

Those who have intellectuality or love are a host in themselves and need no companions. Intellectuality de-thrones weariness; love drives off care. One keeps a man interested; the other happy. One feeds his brain; the other his heart. And he who has both has attained "heaven within."

Those who cannot extend the same considerations or courtesies that they demand must not be surprised at a reaction. Nature has no more respect for them than she has for the ovated. Deference is a dangerous gift to accept without giving an equivalent therefor. He who humbleth himself shall be exalted—by the other's descent.

CONVENT OF THE SACRED HEART—
Hudson Tuttle. 50 cents.

SPIRITUALISM:

Its Existence and Growth in the Future Depends Upon a Declaration of Principles.

BY PROF. J. S. LOVELAND.

NUMBER 2.

For over forty years, in the Spiritual press and on its platform, it has been affirmed that modern Spiritualism was a "New Dispensation," a "New Era," a "New Instauration." Generally, if not universally, individual Spiritualists have accepted the statements as true, they have regarded it as something new, something different from any existing system of thought. "The Philosophy of Spiritualism" is a phrase as common and as universal as the congregations of Spiritualists. But what do these phrases mean? What is a New Dispensation? What a New Era? They mean a new system of life, in religion or government, or in philosophic thought. This includes a doing away with the old, as a dispensation is defined to be a "System of Principles, Promises, and Rules." Philosophy also always includes the idea of principles. Spiritualism then, can mean nothing less than a system of principles different from any heretofore in existence. The fact that persons, as a rule, withdrew from the churches on becoming Spiritualists confirms the position that they were convinced of new principles. The authors of the immortal declaration of independence affirmed that a due regard to the opinions of mankind demanded an explanation of reasons from a people who proposed to change their form of civil government. As imperative a reason exists for a people, who repudiate the religion, of the world, to clearly and concisely state the reasons therefor. Some might think the duty more binding. And when the world is invited to repudiate the old and adopt the new, most certainly the advocates of the new must show what their doctrines are; else how can men know what they are expected to accept? It is folly to answer Spiritualism; for the question is, what is Spiritualism? Wherein does it differ from the past? What does it teach as positive truth, and what does it deny of the teachings of former times? Surely, the thinking public has a right to say that people who come with such loud pretensions of newness and perfectness, are under obligation to state what their principles are; and they are right when they affirm that we have no such principles, or that we are afraid to make them known to the world.

The time has come when we must make the declaration demanded or stand convicted of cowardice before the world. Churches publish their creeds and confessions, political parties put forth their platforms, and societies announce their constitutions. And they seem not only willing but proud to inform the world what they are, and what they propose to do. But Spiritualists, claiming to have the only true philosophy, the only world saving truths, have for almost fifty years refused to state what those truths are. Perhaps this position may be disputed and the assertion made that we have in and out of season proclaimed the truth of Spirit return. This is true, but we have as strenuously insisted that this great fact was nothing new, but common to all times—all peoples and all religions. We can claim nothing on this point, except that the manifestations are

more general now than in former ages. Moreover, phenomena are not principles. Facts constitute no basis for a new moral, religious and social movement. Something more is imperatively necessary. Why then have we not formulated a declaration of principles as a basis of organization and a bond of union? There must be some potent reason for such an anomalous position. What is that reason?

1. Is it because we are afraid that we shall be tied up with a creed? No doubt many have occupied this ground. They have seen the persecutions for want of conformity to creed and have become anarchists in the thought world. They claim only freedom, but there is but one step from freedom to anarchy. Many also have become moral anarchists. Seeing that a declaration of principles would be likely to include a somewhat thorough ethical regime, their wide ideas of freedom would not allow an application of moral precepts to their lives. Organization has been opposed on the same ground.

2. Another ground of opposition is that we are so divided in opinion that agreement is impossible. Absolute agreement upon everything is impossible so long as men vary so much in age, stature, culture and conditions. But, that people should vary so upon the fundamental basis of what they profess in common, that no agreement upon essential principles can be reached is an unthinkable proposition. It indicates such an intellectual weakness as is not to be found among people outside of the lunatic asylum. In fact, no such divergence of opinion exists among Spiritualists. That many have not fully grasped the significance of modern Spiritualism in its entirety is freely admitted. To do this requires more time and culture than is possessed by the majority of people. But it is not more true of Spiritualists than it is of all other people. Indeed there is a greater harmony and a more perfect agreement as to principles among them than you can find in the churches.

3. It cannot be said that we are unable to formulate our principles into propositions. There can be no incapacity assumed in that respect; nor that we are ashamed of our principles. No doubt there are many half fledged Spiritualists who are sheltering themselves in the churches and thus playing the hypocrite for fear of reproach, but that does not apply to the avowed acceptors of Spiritualism.

4. But is our neglect due to the fact that we have no principles to enunciate? That many think we have nothing distinctive is no doubt true. And if Spiritualism means nothing but the manifestation of decarnate spirits to us in the flesh, then the position is true. We have no distinctive principles on that supposition. And the fact that so many, who claim to be Spiritualists, have not progressed beyond that simple affirmation of fact, and hence, have been steadily opposed to what they call a creed, is one of the most potent influences in defeating the efforts which have been put forth for a declaration of principles. Many of them still retain their old theological notions while others have not out-

grown their agnostic individualism. Another class of Spiritualists are incurable anarchists in thought. An organization based on well defined principles, and operating in an orderly method to carry on a persistent work of social reconstruction and character building on altruistic lines, is to them an intolerable despotism—they want the freebooter's freedom and license. On the other hand, not a few are held fast in the grip of the conservative tyranny of the monopolistic octopus which is crushing out the life and liberty of the American people.

MEDIUMS, MEDIUMSHIP AND PHENOMENA.

This was Mr. Grumbine's subject at the Spiritual academy, Norwich, Conn., recently.

The speaker began by showing the wonderful progress the world of science and philosophy had made since Sir David Brewster and Dr. Carpenter investigated the manifestations of spirits through the agency of Daniel D. Home. He cited men like Dr. Charcot of France, Professor Wallace of England and Professor Dolbear of America as leading men of science who are avowed Spiritualists and who prove by their attitude to mediums and their phenomena that the world of science is at last coming to recognize a great truth. The discourse showed that too much emphasis should not be placed upon the forms of spirit, the phenomena through which spirit or noumenon expressed itself but that their relation and co-ordination should be perceived. The speaker decried the movement that is feebly popular to separate or divorce phenomena or forms from spirit, thus necessitating two kinds of science and philosophy to account for a dual order of facts; whereas, if the unity of sphere could be perceived, one could realize the divine order of life and how as all law and growth are from within soul, soul must be the causality of all manifestations of itself.

Mediums and phenomena of Spiritualism are but plagiarisms of a pre-ordained plan or order of nature or natural causation, and it is by mediumship, which is organic and functional in certain highly nervous beings, that the normal action of nature is transcendent by the supernormal and by which the phenomena of spirits and Spiritualism are at all possible.

The line of argument was too elaborate to give in detail, but the speaker proved to any one open to evidence and knowledge that all phenomena must, as they can, be traced to intelligence. He showed that it is originally so, because each of us has limited power over matter or material things. Hence, excarnate spirits have the same power and it was because there is latent and operative in the soul the powers of clairvoyance, inspiration, and all of the divine gifts that spirits by proxy or representation could project through organism whatever is inherently potential in the race at any given time. How could a spirit excarnate think, speak, materialize, unless, first, it can do so anywhere and in as well as out of the body, and, secondly, because through the organism of a medium similar action could be affected. You can have no phenomena of spirit without spirit, as you can have no phenomena of excarnate spirits without incarnate spirits. The line of argument was original and novel and seemed to delight the audience.

In the evening the subject of the lecture was "Color and Auras, Their Significance and Explanation," which was listened to attentively, and the gist of the argument was that the pure white light of spirit of which John, the evangelist spoke, is the source of all colors, the red, yellow and blue, the white and

black in the dual relation of the solar ray and the complimentary four, which complete the spectrum. The pure white light is the love light and furnishes an aura and aureole such as glorified the head of Christ.

MENTAL ACTION DETERMINES HEREDITARY TRANSMISSION.

"The experiments I have made contradict the conclusions of Weissman and others regarding heredity," says Prof. Elmer Gates. "They claim that we have no proof of a skill, an idiosyncrasy or a habit acquired during the lifetime of an individual being transmitted to that person's offspring. They mention circumcision as practiced by the Jews generation after generation, asserting that it is not transmitted. The mutilation of a Chinese woman's foot they say is not transmitted. I say it could not be transmitted because the change does not originate in the mind. If I train an animal in the excessive use of some one mental faculty, its germ (or reproductive) cell will be influenced in its nutrition through the parent's changed metabolism, which is produced by the changed character of the mentation. I have trained four generations of guinea pigs in the use of the visual faculty, and the children of the fourth generation were born with a greater number of brain cells in the seeing areas than other guinea pigs that had not been thus trained. This experiment has been successfully repeated several times, and it demonstrates the transmission of acquired characteristics. I have found in the uni-cellular organisms, i. e., small protoplasmic cells, when they are caused to respond generation after generation to some one stimulus in excess of all other stimuli, that there gradually arise specific anatomical structures produced by the mental activity which responds to that stimulus. In this experiment, the cells which do not respond as readily as others are not destroyed, but are allowed to propagate as freely as the rest; hence the Darwinian factor of "survival of the fittest" is eliminated, i. e., favorable and unfavorable variations do not signify. The conclusion is that mental activity creates in organisms certain structures transmissible to their offspring.

BELIEVES IN HANGING, YET THINKS IT INHUMAN.

In the Kansas penitentiary there are 47 murderers condemned to death. It seems that it is customary in Kansas to pass executions up to the governor, and as governors for some time past have not approved of hangings, this batch of more than 40 condemned to death is the accumulation of years, and has assumed formidable proportions. The present governor favors capital punishment, but he will not order the execution of 47 men because he says it would be inhuman to hang so many. If it is inhuman to hang 47, it is inhuman to hang one. You will notice how nicely adjusted our affairs are when one man, if the governor of Kansas, can kill 47 people, if it pleases him. You will be pleased, too, with a system that stirs the fountains of pity for the poor murderer and butchers the workingman with a starving family, and whose only crime is to refuse to work for less than enough to live upon. Yes, it is a red hot civilization.—Coming Nation.

ACROSTIC.

The Light of Truth! It shines for all! Light of the world, for great and small. Of all that we may hope to be, Truth is our guide, to make us free. It soothes all sorrow and despair, Shines constant! Tells us, what we are. For, Truth, alone, doth Love possess, All desire Love! 'Tis Happiness.

—Homer A. Billings.

Spiritism

HAUNTED TO DEATH BY A CURSE

A Fireman Who Ran Over a Child Plunges Into the Engine's Firebox Just as the Little One's Mother Prayed That He Might.

When Fireman Joseph Williams, of Bismarck, N. D., bade his wife good-bye preparatory to starting upon his regular run upon the west-bound passenger train of the Northern Pacific Railway, he told her she might not see him again. She took his statement as a joke, but the words proved sadly and fatally prophetic.

His body was brought back home that night burned almost to a crisp, for Williams, in a moment of despondency, had committed suicide by plunging headlong into the firebox of his engine when but a few miles from his starting point. A more terrible death can scarcely be imagined.

Now there is reason to believe that Williams was the victim of a woman's curse. It seems that several years ago, while acting as engineer of a switch engine in the railroad yard at Mandan, a little girl, playing near the tracks, was run down and mangled by his engine. Williams saw the child, but it was too late to stop his engine and the little one was transfixed with terror and dared not move. The engine passed over her limbs, severing them above the knee.

The child's mother, who lived nearby, attracted by the gathering crowd, rushed to the scene, only to see her dear little girl shockingly maimed and to hear her piteous cries in her wild grief and despair.

Frenzied at the sight, the mother raised her voice in bitter condemnation of Williams. She assailed him in violent and hysterical language and ended her denunciation with this terrible curse: "May the God above that loves my girl end your days in the firebox of your engine."

The child marvelously recovered from her injuries and nothing more was thought of the woman's bitter denunciation. A popular subscription was raised to buy the child artificial limbs, and with these she was able to make her way about without difficulty. The child and her mother ultimately left Mandan.

Williams, however, was greatly affected by the accident and for a long time he grieved at the misfortune of the child and the bitter curse of the woman. The awful fate the mother had wished for him in so dramatic a way preyed heavily upon his mind. It was noted that the sight of the firebox had a strange fascination for him and there is no doubt that the possible realization of the curse caused his mind to become unbalanced.

Last winter he suffered an accident to his eyes, which would have prevented his ever again being allowed to run an engine as engineer, and this, together with his contemplation of the previous accident and its direful result, induced an insane condition of mind in which he seemed to remember nothing but the curse of the angry mother and the awful fate in store for him should it be realized.

The night of his fateful last run, Engineer Burke noticed that something was wrong with Williams from the time he mounted the engine and took his place in the cab. The train was following a freight, which neces-

sitated a low rate of speed. But Burke noticed that Williams shovelled coal into the firebox as though anxious to break the record for speed, and that he turned on the blower to give the fire greater draught and generate a heavier head of steam. Williams was one of the oldest firemen on the road, and he knew better than to do this.

The engineer remonstrated with him: "Don't coal her up so, Jo," he said, "you know we are following the freight, and can't make time anyway."

Williams' answer was an unintelligible grunt. There was an extra fireman on the train, and he and the engineer were looking along on the track,



FIREMAN WILLIAMS DIVING INTO THE FIREBOX OF HIS ENGINE.

keeping a lookout for the freight. Turning to speak again to the fireman, Burke noticed that he had disappeared.

"Where's Jo?" he asked of the other fireman, who answered that he did not know.

The two men now alarmed lest Williams had fallen from the engine, looked back along the track. Suddenly the engineer noticed that the door to the firebox was partly open and, glancing in, he saw, to his amazement, the blazing body of the fireman on the coals. Burke turned hastily to grab the water bucket, thinking he might put out the fire; but the bucket had been removed from its place. The suicide had apparently anticipated the engineer in planning his death and had thrown it away.

The two men on the engine now grasped Williams by the legs, and although almost blistered themselves by the fire, they succeeded in dragging him out. His head and chest were burned to a crisp and he was quite dead, the terrible heat having scorched out his life as if he were a moth in a candle.

The door to the firebox is but sixteen inches in diameter and, notwithstanding its narrow compass, Williams had

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forced his body in so quietly that his mad act had not been noticed by the two other men in the cab.

Happiness is necessary to health. To be happy, forget self. Selfishness is therefore a disease generator, or the prime cause of disease. Be unselfish and you will not be unhealthy. Health is therefore happiness, or the latter an effect of the former.

CALLED BACK BY THE CRIES OF HIS WIFE.

W. C. O'Mary resides near Gebo, Carbon county, Montana. He is 53 years old, and has been a medium for two years, having developed the clairvoyant and trance phases; has also been successful as a spiritual healer, consequently had no dread of the summons to higher life. He was taken suddenly ill, and passing into violent spasms and then regaining consciousness during the interval between spasms when able to speak, he would say: "I hear music; don't you hear it? I see the spirits all around me; they come, they come." During one spasm he apparently passed away and had the appearance of a dead man for half an hour. His wife and grandson were alone with him; they kept chafing his hands and rubbing his chest. His wife believing him dead, began mourning and calling "O Chap, can't you come back, can't you never speak again? Chap, do speak to us once more! Are you gone? O, do come back Chap." Shortly after she again began calling him back. A sign of life, and in a short time he sat up in bed, saying he had passed to the spirit world and was met first by his spirit guides, who appeared to have control over him and as they welcomed him to the spirit world saying, "Come up home, Chap," when he continued, "Shortly afterwards I was found by my mother and other friends and relations. I felt so glad and happy to be in the spirit world and free from earth. I recognized all the spirits I had previously known on earth. One lady who had suicided by hanging herself had a black streak around her neck; another who had been poisoned had black spots on her face. Some of the spirits wore white and some bright shining garments. The spirit world seemed close to this world and the lamentations of my wife were heard plainly by me. It seemed they came from a place not far distant. When the spirits heard her cries they told me I must return which I reluctantly did." He thinks if she had not called him back he would not have inhabited his body again. The spirits seemed to be talking about how long he would remain here, but they did not tell him how long he was to stay here.

The spirit world seemed as tangible and real as this world is to mortals, and if people could only realize how near our friends are to us we would cease to mourn them as dead, but look forward to immortal life to a glorious reunion in that beautiful home over there.

RUTH E. ALLEN.
Gebo, Carbon County, Wyoming.

NOTICE.

Mary T. Longley, M. D., gives advice and magnetic treatments for the cure of diseases and obsession, and for the development of mediumship, by mail or at her office; also psychometric readings, including business advice. Terms by mail, \$1 and stamp. Address 517 Olive street, Los Angeles, Cal.

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WHAT CHRISTMAS IS TO US.

The annual festival which Christendom identifies with the birth and life of Jesus is once more upon us, and we may with propriety allude to it, although much of the importance attached to it be considered verbiage. The historical Jesus need not obtrude at this time. Interminable discussion which at best elicits half truths should be laid aside. There is enough in the great heart of humanity now turning to the habit of the time to interest us and from which we may profit.

The principles upon which this festival are based belong to no one nation or people or sect. Good cheer, kindness of spirit, the endeavor to make those about us happy, even though these qualities be inspired by myths, are of the best that humanity has to give. To be sure there is a prodigality in gift making not always warranted, and temptations are offered by those who alone profit in a money way which are in their nature vicious and immoral. Still the great heart works in it all and blessings wrung sometimes from sorrowing hearts are bestowed with almost divine benignity upon loved ones.

He is a crab in human guise who would scoff at this. As Spiritualists we can enter this festival with better understanding than those who make the loudest pretensions. The Christ ideas, those inner master chords of the Judean's being, purity and charity, are nowhere more fully adopted than among Spiritualists. The inspiration which these ideas gave to the world in the manliness of the hunted, heart broken, murdered Judean is in many respects unparalleled. The Spiritualist sees all this and because he sees it and attributes to the Christian's master the elements of mediumship, and points to Him as the grandest seer and psychic of His era, the fulminations and indictments of Christian sectaries have been involved against him. But this is immaterial. They will come around. It is for us to maintain our ground; others will come around.

If He were to come again who would be His disciples? Who would expect to find Him at the widow's door pointing out the way and the life to gutter snipes and other characters of the Bourgeoisie? And if He came in spectacular array and heralded by luminous, musical clouds, who would believe their eyes?

The Christ is here now, but the people mad with pride and selfishness do not, cannot, sense His presence. Even those who are the most lavish in their offerings at the Christmas festival do not identify their love, their unselfishness with the same qualities which are the life of their Master. How then can the masses who live in riot know of these things?

Spiritualism has to do with the Christ and this means that whosoever shall lift his life by losing it in

others upon this glad festival is a Spiritualist, no matter where or what his sect may be. And likewise wherever a Spiritualist shall do this one thing, he shall be a Christian. There is no sect, no country, no line of demarcation anywhere between the law of love and human hearts. "If we love one another God dwelleth in us."

"AM I MY BROTHER'S KEEPER?"

The thought must at times come home to every person who views the discordances of life that there is an adequate cause for them and that the solvent lies in man's own powers. Everywhere the effects of disobedience are seen and felt and the great lesson that obedience or disobedience forever determines humanity's posture with reference to the laws of nature and of being ought certainly to be an ever present verity, a regnant part of consciousness. The apostacy which marks the moral and spiritual rebellion of our time is grounded in selfishness, nursed in selfishness, cultured in selfishness. It matters not whether it be in an individual, a community or a nation, the punishment for selfishness is sure to come.

Let us for a moment consider the change that would follow the practice of the golden rule in our industrial, social and religious functions. The Christian world is looking for Christ, but Christ is here in the love and beneficence of humanity. And humanity does not, cannot, sense their presence. Still they are paramount. Love is the positive law. It is ruling today, although unheeded. A man might say, O yes, we know that the golden rule could save the world, but the trouble is to put it into practice. It can make little headway where one man or a few men seek to use it, while the majority is against it. This is true, but the case is made out in acknowledging that the golden rule could save the nations. This is the positivity of the proposition. It can save the nations. Disobedience of it, and consequent punishment, whether inflicted on a person or a nation only manifests its regnancy, its eternal power and truth.

We may well ask how far into the lives of Spiritualists has the golden rule entered? Upon the answer rests the measure of selfishness. The ratio between selfishness and the golden rule in the lives of persons is a matter of exactitude. It can be figured out. Where one is absent wholly or in degree the other rises proportionately in the outworking of the consciousness.

There is no religion worthy of the name that does not spring from the all powerful potency of the mandate, "Do to others as you would be done by." And if the terrors and sorrows now afflicting the world are to be lessened this law must be obeyed. It must enter the daily consciousness of men. Employer and employee, teacher and pupil, parent and child, tradesman and customer, buyer and seller, legislator and citizen, all must become imbued with the spirit of this divine law. When they are, when society cognizes the truth that the misfortune of one is the concern of all, then the Christ will have come; then the philosophy of life will be understood; then the whole mighty past of self abnegation will come into the love dominance of mankind. Spiritualism will come into the world when love and beneficence are in the body politic, in the church, in society. Spiritualism in its ethical phase teaches nothing but the golden rule. It belongs specially to no man, no sect. In fact there could be no sect if the golden rule was the practical lever of life.

When you are in doubt, go to the prayer telephone and ring up Central.

A SIGNIFICANT STATEMENT.

The Watchman (Baptist) says: We do not see how any one can doubt that during the last 25 years the arena upon which Christianity is contending in every nominal Christian land has shifted. Up, say, to the time of our civil war, intellectual antagonism took the form of criticism of certain Christian doctrines. Now it is not simply specific Christian doctrines that are called in question, but the entire Christian system.

From this it argues at length for a thoroughly educated ministry, not particularly bookmen or technical scholars, but a discipline of intellectual sympathy, a mastery of vital problems of the thought of our day as it pertains to religion and the general philosophy of life. Ministers must be able to stand before thoughtful men and women and give answers to the faith within that shall accord with the experiences of those who search after the underlying whys and wherefores of things. Ministers must get away from their habitual preaching and get into the inner thoughts and present needs of their congregations.

There is a particularly significant encouragement in utterances of this kind. They are the vents of the volcano and indicate the drift of the eruption, now smouldering. It is time to draw a long breath when a leading denominational organ says that the entire Christian system is being called in question, and that something must be done to save it.

COME OUT OF IT, BROTHER TYRRELL.

"Is it true that the unfittest place for a thinker is the pulpit?" asked Rev. F. G. Tyrrell of the St. Louis Central Christian church, in a recent sermon, and he proceeded to answer in the affirmative. Whereupon certain of the clergy took umbrage and incidentally, in a metaphorical sense, the hirsute appendage of Rev. Tyrrell. That gentleman in turn replies to the effect that he is a firm believer in Christ, and is a friend of the Christian religion, but that he "cannot but believe that modern Christianity is halt and maimed."

A little further along he asks:

"Would it be so very great a gain if the propagandists should succeed in the next decade in making all heathendom Christian, after the American type of Christianity?"

But before he reaches this question he prods the brethren under the fifth rib by saying:

"If my contention is right, that the burning questions of the times are questions of social righteousness—and who will gainsay it?—then what becomes of the claim of some of my friends that the occupants of the pulpits are thinkers and leaders? Simply this: they do think, but they think in grooves; they do think, but they think into the air, because it is inconvenient to think upon the earth, upon the level where common men live and struggle and sin and sorrow and die. They do think, but their thinking is almost exclusively theological; about higher criticism, the 'second Isaiah,' the 'redactor,' the latest musty parchment from some old eastern ruin."

It is quite apparent that there is a very ripe heretic in the pulpit of the Central Christian church of St. Louis.

Howard A. Streight of California writes: "The cost of the Light of Truth is so little and brings to me so much happiness and comfort, and also brings me in touch with the many good souls who are laboring to awaken the spirit of progress in this beautiful world of ours that I must have it. Enclosed please find postoffice order for \$1. Send on the paper until I cry, 'Hold, enough!'"

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelop with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

NAIVELY PUT.

Grant Allen's new work, "The Evolution of the Idea of God," receives a significant review at the hands of Mr. Stead in his "Review of Reviews." Among other things he says:

Mr. Grant Allen, unfortunately, does not believe in ghosts. Nor does he know that they exist. Those of us who know that they exist, naturally welcome the testimony of an unbeliever as to the influence of the ghost on the life of man. Religion, says Mr. Grant Allen, "has one element in it still older, more fundamental and more persistent than any mere belief in a God or ghost. That element is the conception of the life of the dead. On the primitive belief in such life all religion ultimately bases itself." It is also the latest thing to survive in religion. "For many modern Spiritualists who have ceased to be Theists, or to accept any other form of the supernatural, nevertheless go on believing in the continued existence of the dead, and the possibility of intercommunication between them and the living." This, which is the earliest manifestation of religious thought, and persists throughout as one of its most salient and irrepressible features, is the bedrock of Christianity and of all the other creeds of which Christianity is the sublimated essence.

INJURING THE CHURCH.

Personating the phenomena occurring through or in the presence of mediums is no more an indication of fraud than is the counterfeiting of money a proof that there is no genuine or good money. But history is repeating itself. The magi of Egypt imitated the medial phenomena of Moses, but Moses won in the end, and the Egyptians suffered in the meantime, if the Bible account is correct. But no true Christian will deny the latter, and thus will not oppose any proof that can be offered on the fact of the soul's immortality; for, in so doing he weakens his own structure and adds to the force of infidelity or materialism. The church cannot afford to deny Spiritualism, and those who do are not true to it, and, if anything, are its enemies. Thus it would be to the interest of the church to veto the actions of all institutions or individuals who are traveling over the country endeavoring to disprove spiritual phenomena, thereby belieing the very tap-root of Christianity.

Turn on the light! True Spiritualism is not afraid of it, and will gladly place its record side by side with Christianity under the white light of Truth.—*Banner of Light.*

PSYCHOMETRIC READINGS FREE.

A department of PSYCHOMETRY will be opened in the Light of Truth next month.

In the mean time we will solicit from those of our regular subscribers, who desire to have their character read and printed in these columns, their photographs, with name and address written on the back—the latter to assist in the reading and to return when unable to be read by our psychometrist.

As only a couple of columns can be given to this matter, and it requires conditions and time for our medium to read these photographs, many may have to wait weeks for their turn. But patience will reward all who can be read.

Of course, the readings must necessarily be short to accommodate a large number, and the names of those delineated must be printed with the readings or they will have no value or interest for others.

It is also to be understood that none but subscribers whose names are on our books can receive the benefit of this new departure.

THE PUBLISHERS.

A MATTER OF UNDERSTANDING.

The Roman Catholic New World admits that orthodoxy is dying out, but cannot understand that which has taken its place. Commenting on a leading unitarian it says: "Dr. Robert Collyer, the well-known Unitarian preacher, formerly of Chicago, said to a reporter for one of the daily papers the other day that 'Orthodox Christianity is a thing of the past.' Used in the restricted sense, evidently intended by the speaker, there can be no denying the truth of Dr. Collyer's words. Protestant orthodoxy, or dogmatic belief, is dying out. That there is fast growing a so-called religion which is neither orthodox nor dogmatic cannot be doubted. That it is something infinitely grander than orthodoxy we fail to see. How a minister of the gospel can exult in the advent of a religion that denies a definite revelation, discards supernatural mysteries, admits as its tenets only such doctrines as can be bounded and measured by our unaided reason, in a word differs not at all from rationalism pure and simple, passes our understanding."

We venture the opinion that there is nothing in the scope and range of the life of the writer of the above, except his religion, that is not based on rationalism pure and simple. It is only the religiously petrified mind that fails to see something grander than orthodoxy in the rapidly growing humanitarianism of the day.

APPRECIATIVE WORDS.

R. M. Gray of San Francisco writes: I am very grateful to Light of Truth for its many kind words, its ennobling thoughts, its inspiring pages. I wish that all who are poor in spirit might feel its uplifting influence, that the weary might lean on its staff of management, that all mortals jostling one another in the endless struggle of selfish pursuits would stop and read its beautiful messages, its heavenly gleams of truth.

LIGHT OF TRUTH TRACTS.

No. 1. contains Essays on Spiritual Subjects, by Lilian Whiting, with Rules for Holding Spiritual Circles. Price, 10 cents each, or \$1.75 for 25; \$3.00 for 50, and \$5.00 for 100.

THE LIGHT OF TRUTH.

EDITORIAL NOTES.

Remail this paper to your friend. Look over our list of books and order now.

The Light of Truth wishes you, one and all, a Merry Christmas.

"No one could sit at a banquet if his eyes were unsealed to behold the hunger of the world."—John Ruskin.

Competition is dead. Combination is the word now. The conflict is between individualism and altruism.

Resolve to remail four consecutive numbers of Light of Truth to some one person, and then ask him what he thinks of it.

The National Spiritualists' association will hold a meeting at Cleveland, O., Dec. 28, 29 and 30. This will be an important event and largely attended.

The Light of Truth is your paper. It speaks for you where you can not be heard. Is not your duty a plain one in the matter of assisting its circulation?

Mrs. Besant tells Mr. Stead that the editors of this country are growing dizzy in the mad whirl of carmagnole. We were sure the cat would get out of the bag in time.

It appears to be hard work for the government to retire greenbacks. Now if the government would only listen we might give it a suggestion, based on our personal experience, in this momentous matter.

The truth that man is a spiritual being is gradually encroaching upon the thought of writers of economics. This is one of the healthy features of the new science—no longer dismal, because inspired by the only thing that can give it life and vigor.

President McKinley's heart is bleeding again, and a government relief expedition is being gotten ready to go to Alaska and save a few starving gold hunters in the Klondike. Meanwhile the 4,000,000 hungry people at home can munch on prosperity and tariff.

Spiritualists ought not to waste their time and substance building temples or churches. There are churches enough already built. A great many communities are handicapped by them. In the progress of ideas these churches will become the forums of the Spiritualists.

To be respectable is to be doing one's best. So says Horace Fletcher, a noted traveler and writer. He bases true happiness on self-respect and incidentally on one's reputation, or the measure of respect held by others. The logic is that respectability hinges on doing one's best.

A Philadelphia judge of common pleas court has refused a charter to a Christian Scientist church on the ground that the proposed healing methods of the church would be an infringement of the provisions of the law establishing the qualifications of a practitioner of medicine.

It was a strange fatality to the Antis that so many respectable ministers of the church should be endorsing Spiritualism just at this time. Is this an impulse from a higher sphere which inspires to this effect? If so, it is Nature frowning upon the Antis, and these should beware of the wrath to come.

One E. V. Caylor, vice president of the "Anti-Spiritualist association," is getting some free advertising about a plot to assassinate him, said plot the work of Chicago Spiritualists. Chicago is capable of most anything, to be sure, but Mr. Caylor need not be alarmed. Spiritualists are not assassins, and he is welcome to the ad.

A will case involving an estate valued at over \$100,000 has been settled by the Buffalo (N. Y.) surrogate and admitted to probate. The will was bitterly contested on the ground that the testatrix was a Spiritualist, hence of unsound mind; but the surrogate decided that although she was a believer in Spiritualism there was nothing shown by that fact that she was not sane and able to make her will.

The Hazleton, Pa., sentinel says, "there is entirely too much credence given to stupid Spiritualistic manifestations, and too little to an overruling and wise Providence, who works by law and not through ghosts and old women on broomsticks."

This is about what we should expect from a place where a score of inoffensive pauper miners were shot to death in their backs by a thug sheriff and his lawful (?) minions.

"Hanged" seems to be a delightful word for the secular papers to use as a caption, and many pounce upon it as a hungry cormorant upon its prey. But it shows the demand of the majority—a morbid craving for mental food that is spiced with murder, whether legal or illegal. And as long as the majority believe in an eye for an eye—are revengeful rather than reasonable or just—we may expect to see it a while longer, with large attendance at the executions.

"Stirpiculture, or the Improvement of Offspring Through Wiser Generation," is the title of a new and valuable book by M. L. Holbrook, M. D., editor of the Journal of Hygiene and author of various works on hygienic reform. In this late work Dr. Holbrook gives us an intelligent history of the various forms of marriage and many wise suggestions on the momentous subject of human generation. Price, \$1. Address Dr. M. L. Holbrook, 46 East Twenty-first street, New York.

Miss Delilah Fales, of Waverly, Ia., will be tried for murder, having pleaded guilty to the shooting of her betrayer. When men lynch such cattle for the victim nothing is done. But when the victim herself extends the deserved reward, plenty of gibbet hungry comorants are ready to see her safe to the gallows or, when moved by a modicum of mercy, give her a life imprisonment instead. Beautiful charity, where art thou in the hour of greatest need! ... human sympathy, why so loth to prove thy existence.

The action of the Ohio State university in requesting a lecture on Palmistry before some of the faculty, and the same being listened to with intense interest and evident relish, indicates a healthy progress. This is, we believe, the first time such a departure has been made in the history of the university, if not in the history of the country. Educators must become educated in the alliances of psychology. Cheiromancy belongs to this field of study, and some of the sages of the above-named institution have heard and acknowledged a few of the laws underlying it. The world moves.

The Chicago Chronicle rises to ask: "If a man with a twisted spine or a stiff knee be given up as incurable by the regular medical practitioners, must he suffer all his life because the state board of health will not allow an irregular practitioner to cure him?"

Just so, Mr. Chronicle. The symbol of consecration by which medical buzzards control the liberties of the people is an embossed pig skin from a fly-by-night medical college. Boards of health, protected medical quacks—with a code—medical colleges, undertakers, grave diggers and tombstone makers are all in line with each other.

Aesculapius died some years ago.

DR. BERILLON.

Dr. Berillon is a lecturer on therapeutic applications of hypnotism at the Paris faculty of medicine and state inspector of asylums. The institute of psycho-therapeutics which he has established in Paris, at 49 Rue St. Andre des Arts, bids fair to rival the Nancy school, whose principles it represents. Students have the advantage of assisting at the regular therapeutic treatment of patients by suggestion. A course of lectures are given by leading psychologists, such as Dr. Dumontpallier, Max Nordan and others. Subjects are also presented for experimental psychological research. Students have the advantage of assisting at the meetings of the Paris Psychological society, of which Dr. Berillon is secretary, and at which all the different aspects and bearings of this fascinating subject are discussed by the leading psychologists of Europe.

It is by experimental research in hypnotically induced sleep that we will come to understand the phenomena presented in mediumistic sleep. The importance of experimental research in suggestion and mesmerism, in its bearing on the elucidation of the processes of mediumistic phenomena, can therefore scarcely be overestimated by Spiritualists. A considerable part of the phenomena presented in mediumistic sleep can be reproduced, in minor degree, in hypnotic or mesmeric sleep, as has been shown by demonstrations. Similarity in effect implies similarity in cause and process. These analogies therefore demonstrate that mediumistic phenomena entail an operator acting on the medium by "suggestion." In hypnotic phenomena the suggestor or operator is, of course, visible, while in similar mediumistic phenomena the operator is invisible. But in both it is "suggestion" that is the determining factor. It is no more possible to ascribe mediumistic phenomena to auto-suggestion or subconscious action than is it possible to refer hypnotic phenomena to such causes. Both imply an operator outside and acting on the subject as their precondition. This appears to be recognized by this school of psychologists.

In some experiments made recently at the Lille branch of the Paris institute by Dr. P. Joire, in which physical movements were determined in his subjects by mental suggestion, after the sleep state had been induced by mesmeric passes, Dr. Joire refers to his subjects as "mediums."

Dr. Berillon also edits the *Revue de l'Hypnotism*, published at 14 Rue Taitbont, Paris, a most valuable resume of French work in this field.

FROM THE POWERS THAT BE.

A New York judge of the supreme court passed the Charybdis of tweedledee and the Scylla of tweedledum in a recent decision involving the sanity of a woman in disposing of her property, because she is a Spiritualist. Summed up, his ruling was that a person's sanity should not be questioned because of a belief in communication between the living and the dead, but that if the believer is consistent enough to take the advice received from spirits, then he or she is a fit subject for the madhouse. On one side, then, we have the requirements for a madman in a convincing proof of sincerity, and on the other hand a doubt that such conviction is compatible with a sound mental balance. As an artful dodger, this judge may well be pitted against the "Bleeding Heart" who compiled a late message to congress.

THE REAL ISSUE—By Moses Hull. Price 25 cents; postage, 2 cents.

LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price, \$1. THE WATSEKA WONDER—A case of double consciousness. 10 cents.

PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 13.

"And what care I for book or Priest,
Or sibyl from the mummied East,
When every star is Bethlehem star."

The development of our own spiritual faculties that we may live the life of the spirit is the preparation for the easy and constant communion between the two worlds of the seen and the unseen, and what is the life of the spirit? It is love, joy and peace. It is the firm and high quality of daily life.

If the life of the spirit is simply a devotional luxury, possible only to the life of leisure or to the life of a voluntary recluse, then it is not feasible for the average life. We find ourselves here in a world whose demands tax every energy; the spirit is housed in a physical body which must be cared for in order that it serve well as the instrument through which to work; and in the struggle for the primary needs of food, shelter and clothing many of us are submerged; again, there is the struggle to carry on large enterprises, or to effect great achievements; and again the demands of the visible, the tangible engulf the worker. How is he to lift up his heart and live the life of the spirit?

First, it may be by a clear and definite realization as to the nature and purposes of that life. It is not an exotic life. It is not a life to be anticipated in some indefinite future. It is the immediate concern of the hour. It is the key to all this problem of conflict, of limitations, of denials, of defeats. It is the clue that faithfully followed leads directly to successful achievement, to peace, to love, to joy in the Holy Spirit. Right thinking makes right living, and a true conception of the nature and purposes of existence determines the processes of thought.

The first truth to realize is that we are, here and now, spiritual beings inhabiting a spiritual world governed by spiritual laws. Man is primarily a spiritual being, and only secondarily a physical being. That is merely incidental, the temporary condition by means of which he is enabled to bring his spiritual energies into direct relation with physical objects. Indeed, all that we call the physical world is rather a manifestation of the spiritual world than it is a different kind of world of its own. As the click of the telegraph that conveys the message is a manifestation of electricity rather than any specific power of its own, so the building of a railroad across the continent, the carrying of the cable under three thousand miles of ocean, the marvellous feats of civil engineering that bridge rivers and construct the appliances of a higher civilization, the work of a great manufactory the organization or the individual work in any scope or direction, whether it be art or architecture, ministry or manufacturers, charity or commerce—all are simply the manifestations, on the physical and visible plane, of the spiritual energies of the spiritual beings who, clothed in temporary physical bodies, inhabit this world for a limited period of time. The life of the spirit is as truly the life for the busy worker, in the conflict of exacting demands, as it is for priest, prelate or poet.

Now when one stands off a little, so to speak, and considers this panorama of the world we are in as something apart from his real self, as the mer-

chant may survey his store, or the writer his manuscript; when one can attain that angle of vision by means of which he clearly perceives that his real self dwells in an unseen world and is allied to its forces; that this real self is in close and direct relation to the divine life of which it can receive to the utmost degree of its own capacity for reception, and that increasing the receptivity to this divine life it increases its power over circumstances and moves on from higher to higher conditions,—once realizing this, all the panorama of life assumes an entirely different aspect. The man feels something like a prince in disguise encountering temporary hardship, trial, or misunderstanding, that in no way affects his real identity or his subsequent dominion over temporary trial. The very moment that man recognizes and asserts his divine birthright he assumes a new attitude in the changing world of appearances—the "flowing conditions of life," as Emerson well phrases them.

The inevitable inference of reason, as well as the revelation of faith, is this: That the limited terms of years on this plane of consciousness is an experimental phase; that in the life just beyond this—which is probably limited and proceeds to the next stage by an event as determining as is death in this life—that in this life just beyond, events and affairs and experiences become still more vivid, more important, more deeply significant than they are here, as the experiences of mature life are more vivid and more significant than those of childhood. To be fitted for entering this life beyond requires all kinds of discipline, and it is the end, not the means, which is to be considered. If a man is selfish, shall he not be grateful and glad for that discipline, however severe and torturing at the moment, that shall kill selfishness in him? For until this is done, a barrier which he cannot pass interposes between him and that life of the spirit which is peace and joy. If a man is proud and harsh, because his outlook is too narrow for him to realize his relation to the universe, his pride must be transmuted into the divine grace of humility, his harshness must be transformed, by spiritual alchemy, into sweetness of spirit before he can live in joy and peace. Should not these transforming processes be welcomed, because of the result?

Happiness is the normal condition of life, because it is the condition of living in touch with the luminiferous ether. In that condition is the abounding energy, the radiant joy; and it seems more than probable that before the first decade of the approaching century has gone that science will have discovered this luminiferous ether and its relation to our own composition, and that scientifically as well as spiritually the life of inter-communion between the physical and etherial planes shall become a recognized fact in experience.

LILIAN WHITING.

XMAS PRESENT.

The most appropriate present that can be given is one of our Light of Truth albums. It contains the photos of over 200 workers in our cause. Price, as yet, \$1; postage, 25 cents.

IN NATURE'S STUDIO.

On a lovely shore of Hood's canal, an arm of the great northwestern inland sea of Puget sound, I dwell alone in nature's beauteous wild, amid the evergreens. Here I read the books of the running brooks, listen to the wind whispering through the foliage of the giant trees, and hear the growing tides clamor with the yielding shores for more area in which to develop its finny tribes, all of whom have souls, however ephemeral, in their march from protoplasm to the crowning glory of the world; if the homogeneous self-hood of the immortal genus homo. I seem to hear the rock ribbed mountains echo back to the rolling billow's claim: Ye shall not trespass further, for we, too, have our charges to train. The mountains and the valleys are forging links in the beautiful chain from your fish to lordly man. Our graceful fauna, too, have souls. Who could not see the soul gleaming in the eye of the noble stag? Who could fail to see the divine life in all our creatures when at their best? Surely the chain of evolution which culminated in physical man is no less potent in the production and sustenance of his immortal nature. All life is immortal; varying only in its modes of expression and stages of development. If "the fur that warms a monarch warmed a bear," so does the soul that animated that bear still live and manifest in the monarch's power, as part of his individuality.

Here in this lonely spot—for seven years withdrawn from the world's fanfaronade—I have lived and loved to study nature's divine revelations, receiving such lessons in the truth of life as my finite mind could grasp. Here in this seventh year of my hermitage have the blest immortals come to me with messages of cheer—not for myself alone, but for my fellows who need a helping hand—everywhere. They, with my books and periodicals, are my teachers—not controls—for every man should think for himself, as he must live for himself. Among the sublime lessons I am learning is that everything pertaining to progress depends on right acting, leaving faith to develop itself from righteous actions. That while the soul really builds the body, the latter is a reflex and exponent of the immortal spirit growing within, and the first sphere of the home of that spirit after death of the body, is a reflex and exponent of this world on a grander scale. That transition from life here to life there is as simple and natural by the law of levity or polarity as the falling of a heavy body to the earth by the law of gravity. That while the spirit world is all around us, its invisibility is owing to the laws of vibration, as a bullet which we see when at best becomes invisible when shot out of a gun.

J. MARION GALE.

Bangor, Wash.

OBITUARY.

Died in Lynn, Mass., Solomon T. Alden, at his home, 5 Bachelors street, on Wednesday, December 8th, 1897, of heart failure induced by a shock of paralysis.

Born in Livermore Falls, Me., in 1814, he came to Lynn in 1835.

A highly respected citizen and a devoted Spiritualist. By their works ye shall know them."

MENTHOL CHLOROFORM FOR COLDS.

Wunshe (Therapeutische Monatshefte) said that Menthol dissolved in chloroform is the most efficacious of all remedies. A solution of one or two parts of menthol in twenty parts of chloroform will not only arrest the progress of a cold in its initial stage, but it is also an excellent influenza prophylactic.

MAN IN THE EARLY STONE AGE.

Judging from skeletons found in Europe, palaeolithic man was short of stature, and had a low, retreating forehead; it is supposed that he had a yellowish skin, which was covered with coarse hair, much like the Ainu of Yezo. He was strong in body; but he had the diminutive mind of a child.

Wild and fierce, he knew little of pity or of love; he was lower in savagery than any we know, but he bore the germs of a better race; he was only a hunter, living on the animals which he had slain, and the roots and the nuts which he could gather. At war with his neighbor and at war with himself, his life was racked with fears and torments, and his mind was filled with debasing superstitions, which civilization has hardly yet wholly eliminated. Clothing of the crudest he made from skins. He had no home, save a rock-shelter; and in one such ready-made home, by the banks of the Susquehanna, we have evidence that early man once feasted on deer and bison; such was, perhaps, his greatest pleasure. His only weapons were rude spears, tipped with the relics which we now find, or ruder knives; perhaps he had a primitive bow and arrow; with these he had to wage war on the hugest animals that ever existed.

In these dark and cheerless days man was not all alone. Woman, too, had a share, which was probably more of sorrow than of joy. Her condition must have been somewhat lower than that of woman in the lowest of the wild tribes of today—not man's helpmate, but his slave. Man was not yet her lover, only her master; but deep down in this slave-woman's breast were the germs, only waiting development, of those tenderer feelings which have made man human, and have been the most potent factors in assisting the race to mount the golden steps of progress.

What became of these palaeolithic men we can only conjecture. Perhaps they loved so well their ice-clad land that they followed the retreating glacier and became the Esquimaux of today. We really know only that, with the passing of the great floods and the giant mammals, they, too, fade from view; another turn of the hand on the great dial, and another race, descended, as we, from palaeolithic ancestors in Europe or in Asia, appears, with a higher degree of primitive art and skill. Chipped and polished weapons, flint and jasper take the place of the rude palaeolith; and the old race is forgotten in the birthday glories of the new.—H. P. Bashore.

A PSYCHIC LABORATORY.

Professor Elmer Gates, who has demonstrated that emotions, as hatred or malice, poison the blood, is engaged in other investigations at his laboratory at Washington—all of a psycho-physical nature. His laboratory is filled with the most delicate instruments the human mind can conceive to accomplish his purpose. Fortunately for science, there is no lack of money at his disposal, a wealthy friend having appropriated \$25,000 a year to further the professor's work, of which he is now only at the beginning. Professor Gates has in contemplation a line of investigation which, if we are not mistaken, judging from the results already obtained, will place upon a firm foundation a science of therapeutics which will do much to harmonize the medical world and prolong human life.

OUTSIDE THE GATES—Spiritual stories by Mary Theresa Shelhamer. Cloth and gold binding. 500 pages. \$1.15, with postage.

THOMAS PAINE—WAS HE JUNIUS?—By W. H. Burr. Price 10 cents.

Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

I wish all inquirers in this department would not fail to write their initials on the impressions they send, as it would prevent the possibility of getting them mixed. I want to send all who have sent to me, one of my booklets, but many have only sent their initials, and some who have given their names, have not given the city in which they live. If you will send your name and correct address, I will mail those who wish it the booklet. I have before me the photos of Mrs. E. L. D. The hands show one who is guided in her mental processes by inspiration and intuition. She has the smooth fingers of the artistic temperament, which will make her love all that is beautiful and pleasurable in life and give her lofty ideals. She has an inquiring mind and is an investigator who has a good deal of reasoning power, shown by the second phalanx of the thumb. Yet she does not in matters presented to her, stop to reason out difficult problems, but will depend on the quickness of her impressions and her intuitive faculties, and will make up her mind rapidly, her first impression being the best and most correct. In her natural self was planted a good share of the love of gratification of the senses, but this side is not now nearly so strong as it was, and these qualities have faded out of her as she has grown older. In her earlier life the thought that gave her the most concern was how she could have the best time, but a serious contemplation of life has taken the place of this feeling, and she is now more concerned how she can improve in her profession. She is full of nervous force, and will in matters of health be sustained by this force, rather than by the robustness of her muscular strength. Her head is a common sense one, and running straight across her hand into a full mount of Mars, she will be practical in her ideas, and able to give good advice, free from the taint of imagination. Her heart is very warm, and her affections strong, even leaning to the sentimental, though physically her heart is not strong, but at times the pulsations are too weak. She has truly an artistic nature, and this was very pronounced when she was younger, but her whole character has undergone a change as she has grown older, and for the better, from the standpoint of development of her spiritual qualities, as she has lost much of the earthy side of her nature and developed the intellectual. She has a double line of intuition, so in all work of this class requiring genuine psychic power, she will be naturally gifted. This is a rare sign. The change of life with her is a most serious time, and her health will be much in danger. That period passed, the latter part of her life will be freed from cares of a financial nature, and in general terms successful.

I next take up the hands of A. M. E. Boliver. The two lines you ask about, the line of Saturn beginning in rascette, and running up to head line, and the other line of Saturn beginning on mount of Moon and running up to mount of Saturn, will tell you that while you will have some good fortune in your early life, your best fortune will begin with your marriage, shown by the Saturn line from mount of Moon, which instead of stopping at head, runs clear on to the mount of Saturn. This is confirmed by the

Saturn line in the other hand, which shows two branches, one stops at head and the other runs clear onto the mount of Saturn. You say that you have found a hand with scarcely any head line, but a very strong heart line, and a faint line of Saturn. You also say the person is a good artist, and ask how I account for this. The essential quality of art in its pure development is a matter of heart, not head. A mathematician may calculate as closely as he pleased and lay out with a rule, but he cannot create art, his is a ruling of the head. The true artist feels from his inner conscience what is unknown to other everyday people, and this is why he is an artist. If he had the qualities of head in preponderance, he would cease to be an artist and become an artisan. Your friend will never get wealth out of his art, he may produce true art, but it will take a good manager to get the dollars for his pictures, this is shown both by the head line, and the faint Saturn line. Instead of being conflicting, your artist's hand is confirmatory of the true palmistic theory. The small vertical lines on Mt. of Venus you ask about are lines of influence, showing those who have and will be near to your life. The answer to your fourth question about the line of Saturn in your left hand, I have answered in my first answer. The formation of a triangle on your Saturn line, is made by a chance line from Mt. of Venus crossing the lines of head and Saturn. The triangle has no significance by itself, but the chance line is the line to read, as it chance line is the line to read. As it crosses the line of life, Saturn and head it will tell of a most serious illness in which the life will be in danger, and which will occur at about 35 years. This is confirmed in your other hand, which make it the more sure and serious.

H. H. H.—You ask how to read a line marked "I," but you have not marked the line so I cannot answer. You ask the meaning of double islands on the life line at its beginning. This will show extreme delicacy at that time of life. You ask the meaning of the close joining of lines of life and head extending down the line of life. It does not mean that the mental is at all weak, during this period, but that the person is sensitive, easily wounded, careful not to wound others, but lacking in self-reliance and the strong self-assertion that are so necessary today. The line of Mars on Mt. of Venus, strengthens the physical health, but does not have anything to do with the mental characteristics, except in so far as a more healthy person will be more able to develop themselves. What is needed in this hand is the cultivation of self-reliance, do not think it necessary to ask whether it is better for you to breathe or not. You ask how to read the way in which the life, saturn and hepatic line mix in the right hand. There is an island at this point which is touched by the hepatic line, also shown in the other hand. The saturn line forms a part of it also. This is your change of life, and will be most serious and dangerous to your life. You ask at what age the person will likely marry, and where it is shown. In this hand there is a single well cut line of marriage at 28 to 30, there is a line of influence beginning at head line at 30

and running close to the line of saturn for the balance of its course, these are both in right hand. There is a line of influence inside life line which you have mistaken for the line of Mars, which has a line crossing it, and joining the life line at about 30. It is certain that at near this period the marriage will occur. The girdle of Venus in a hand adds fire to the qualities of the Mt. of Venus, and the meaning or results must be judged by the good or bad development of the rest of the hand. The many lines on Mt. of Venus add to the power of that mount, and show a great fondness for the opposite sex.

Mrs. C. M. B., Canton, Ill.—The line you ask about in the head line, if you will examine closely will be seen to be a line that forms almost a perfect circle. It begins in the heart line and runs around in a circle returning to the heart line. In this circle you will see many lines drooping from the heart line, you find an island in the head line, and the Saturn line stops at the outer edge of the circle, so that enclosed in it are heart sorrows, head trouble, financial trouble. You will probably find in the other hand a key to it. This other hand you have not sent me. I wish the subject could go to sleep and not awaken until the period is over, much trouble is shown there. I want to keep the impression if you have no objection.

CHEIRO, JR.

ALTRUISM.

All the wickedness and cruelties and wastes of the private wars and despoticisms and popular slaveries of the world of the common toil are kept vested by the atheistical doctrine that the heart of humanity is so bad that Tennyson's golden year can never come when "The good of all shall be the rule of each." The reformer is a poet, a creator. He sees visions and fills the people with their beauty; and by the contagion of virtue, his creative impulse spreads among the mass, and it begins to climb and build. "The dreams that nations dream," Lowell says, "come true." The history of mankind is the growth of one new conscience after another. Man suppresses passion after passion, and achieves virtue after virtue. He makes the self-interest of the lower strike its flag to the self-interest of the higher.

It is hard to account for the martyr, but you can always count on him. The white corpuscles in the blood science describes to us are the defenders and martyrs of physical welfare. If an invading microbe threatens a wound or some failing organ the white corpuscle hurries to the spot and battles with him to the death. It is the dead bodies of the white-plumed knights of the home guard in the blood that we see flowing forth from wound or sore. Their manœuvres in the struggle display almost human intelligence. They do more than maintain the wagers of battle in hostile germs. If an organ of the body is cut off by accident from the supplies of blood and nutriment that would ordinarily come to it, the white corpuscles, notified by some mysterious telegraphy, hasten to the relief. They can pass in undiscovered ways where the blood can not go, and they throw themselves in millions into the beleaguered spot and offer themselves there as food to be eaten to maintain the local life until health or death decides the issue. They are the altruists within. Man, who is operated by altruists within and worships altruists without, need not listen to those who tell him he can never become an altruist himself, capable of the economic blush.—Henry D. Lloyd at Ruskin,

Not Always Understood.

A fact often overlooked, or not always understood, is that women suffer as much from distressing kidney and bladder troubles as the men. The womb is situated back of and very close to the bladder, and for that reason any distress, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb trouble of some sort.

The error is easily made and may be as easily avoided by setting urine aside for twenty-four hours; a sediment or settling is evidence that your kidneys and bladder need doctoring. If you have pain or dull aching in the back, pass water too frequently, or scanty supply, with smarting or burning, these also are convincing proofs of kidney trouble. If you have doctored without benefit, try Dr. Kilmer's Swamp-Root, the great kidney remedy. The mild and the extraordinary effect will surprise you. It stands the highest for its wonderful cures. If you take a medicine you should take the best. At druggists fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention Light of Truth.

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—BY—

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The World of Psychics and Liberal Thought.

During the course of a recent sermon Rev. Dr. Snyder, pastor of the Church of the Messiah, in St. Louis, paid an eloquent tribute to the life and character of Thomas Paine. He said that Paine's "Age of Reason" had been as much misunderstood as the Bible, and advised every one of his hearers to get the book and read it. He referred to the calumnies which had been circulated about the personal life of Paine after the author's death, and laid stress on the fact that Colonel Bob Ingersoll had offered \$1,000 to any one who would prove that Paine died in any other manner than that becoming the end of a virtuous and able gentleman. And no one ever had or ever would claim that money, said Dr. Snyder.

Everything is honored and protected except honest labor. Sheep and calves and dogs and hogs and wool, and bull-hides and ashes and pine boards and everything, except men and women, is protected in the United States. The Dingley tariff is full of wool and potash, but there is not one man in it.—John Clark Ridpath.

"I find the earth earthly, and to err is human, to forgive—and forget—is divine," said Rev. Burkett, a circuit preacher, who was caught in flagrant delicto with a "sister in Christ," at Anderson, Ind., the other day. Burkett has a wife and family in Union City.

Hypnotism as a cure for moral perversion is suggested for the state home for dependent and neglected children at Denver, Colo.

The Rt. Rev. Abiel Leonard, bishop of Utah and Nevada, declares it "a fact that the power of the Mormon church is just as strong" as it was thirty years ago.

The Lyceum is a new 50 cents per annum weekly published at 61 Willowdale street, Cleveland, and devoted to the interests of the young people in Spiritualism.

Soon after the accident on the "K" line, when the Weasel struck and killed William Deck, the cigarmaker, Saturday, Oct. 23, whose folks could not be found, a strange story was told to the Fort Madison Gem city editor, says a Philadelphia paper. The body was taken to Sternberg's undertaking establishment and prepared for burial. Charles Rummel, the actor, that night slept in the same room where the corpse lay. Suddenly he was awakened by some one exclaiming: "Charley, Charley!" and Mr. Rummel had a sensation as though he was shaken. He answered, "Yes, yes," and upon opening his eyes was not a little surprised by seeing the dead man standing in front of him. Mr. Rummel says the man continued as follows: "Charley, you know where I live. Telegraph my folks. Don't you remember at the corner of — and — streets, Beaver Falls, Pa. Your girl lives right next door."

Mr. Rummel says that he saw the same apparition once more that night and twice the following night. At the suggestion of a Gem City reporter he wrote to the young lady in Beaver Falls, Pa. Yesterday he received an answer. The letter stated that the Decks had lived there, but moved away the latter part of October, just about the time of the accident, but she knew not where to.

Mr. Rummel says it might have been only a dream, but it is strange that in consequence of it the whereabouts of the folks of the dead man at the time of the accident was found out.

The country preacher was nailing a refractory creeper to a piece of trellis work near his front gate, when he noticed that a small boy stopped and watched him with great attention. "Well, my young friend," he said, pleased to see the interest he excited, "are you looking out for a hint or two on gardening?" "No," said the youth; "I'm waiting to see what a person do say when he hammers his thomob."—Pick-Me-Up.

Be good and you will be—lonesome.—Mark Twain.

When you shall see a man honored above others, or mighty in power, or otherwise esteemed, look to it that thou deem him not blessed, being carried away by appearances.—Epicurus.

The friends of National City, Cal., had a grand entertainment on the 2d inst. Mrs. Maud L. Freitag, the president of the society, made a few remarks before the beginning, and acted as "master of ceremonies" during the evening. The program, which consisted of songs, recitations and instrumental music, was well rendered, and many of the numbers heartily encored. Among those who participated were the Misses Lena and Alice Dimock, Miss Oliver and Mrs. E. H. Hornbeck. Messrs. Brady, Blanchard, Fuller and Mr. Wilcox, president of the Spiritualist society of San Diego. After the entertainment the floor was cleared for a dance.

Mrs. Harriet Elizabeth Perren, a noted Spiritualist lecturer and medium, and mother of the late Mrs. Lena Bible, has passed away at Detroit, aged 65.

A Kalamazoo, Mich., paper says of a recent "Anti-Spiritualist" convention in that state: "There is no law compelling any one to believe in Spiritualism, neither is there to prevent people minding their own business."

The Christian minister says that by faith in God men are enabled to see more of life. The spiritual minister says love makes a man penetrative to causes. If God is love, and faith in God means to be humane, there is no difference in the teachings so far as the result is concerned; and result or effect determines the cause. When causes are alike we have no reasons to differ. Therefore, let us have peace.

The truly enlightened vision will yet come to regard death as a sacred festival, a spiritual sacrament, instead of a time of tears and seclusion and selfish grief—for, however unconsciously, such grief is selfish; instead of this, it will be a period when the nearer friends will lift up their hearts with a new and deeper sense of the spiritual life; when spirit to spirit—the one in the life beyond, the other in this life—shall meet more nearly, more truly responsive than ever before, and a closer sense of the divine love encompass them round about.—From "After Her Death," by Lillian Whiting.

CENSUS THANKS.

To the following friends, in addition to those already mentioned, we are indebted for list of names of known Spiritualists: Mrs. D. Evans, Emma A. Warner, J. R. Buell, Dr. G. H. Scofield, Mrs. Steelman Mitchell, A. H. Learned, J. C. Booth, Mrs. Amelia Weller, Mrs. A. Fales, Mrs. George Spencer, A. D. Champney, Henrietta Elliott, B. B. Kingsbury, Ruth E. Allen, Nellie P. Jillson, W. A. McCray and D. M. Wallace.

ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.

DEAD, YET LIVING.

We bury our dead out of our sight, and one of our saddest thoughts is that we shall see them no more in this life. The communion of spirit the companionship of soul which we had with them for so long, is now all ended, as it seems to us. But after all, while we do not see them with the natural eye, they are as real a presence to us as the people whom we daily meet on the street. An instance of this is given in the life of Rev. Dr. Deems, who had buried a babe twenty-five years before. "A quarter of a century lies between that death and this writing, but that dead baby today has more power over me than any living man. He walks the streets with me. He goes to all the funerals of infants. Before his death I did not know how to talk at the funeral of a baby. Now I know at least how to sympathize with the parents. When a man comes into my house and tells me with quivering lip that there is a baby lying dead in his home I go with him, led there by the hand of a little child, whose mortal body was buried a quarter of a century ago."

There's no death! An angel form Walks the earth with silent tread; Bearing our loved things away. And then we call them "dead."—Every Saturday Review.

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We often receive orders for books out of print because advertised on the covers of other books, and in our catalogue. Upon informing our patrons of the facts of the case they demand to know why they are still advertised in other books and in our catalogue. As a reply to all we would say that some of the books now out of print were in stock at the time of publishing the books and catalogue in which they are still found advertised, and that if our readers would regard such advertisement and catalogue as out of date, and refer to our columns direct for their books they would have no further reason to ask why.

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THE LIGHT OF TRUTH.

SPIRITUALISM AND SANITY.

Their Relation Discussed in an Opinion by the Appellate Division.

The appellate division of the supreme court of New York, in an opinion written by Justice Ingraham, reversed the order of Justice Lawrence, in special term, denying an application of Frederick C. Beach and Jennie Beach Gasper, children of Harriet E. Beach, for a commission to inquire into Mrs. Beach's apparent lunacy and incompetency, and ordered the motion to be granted.

The petition of Mrs. Beach's children, when it was presented to the court in June last, attracted wide attention by the statements it contained. Mrs. Beach, who is nearly 70 years old, was the wife of Alfred E. Beach, who died in January, 1896. Upon his death she went to Europe, where, it is alleged, she fell under the influence of Henry Rogers, whom she married at Alexandria, Egypt.

Several letters written by Mrs. Beach or Rogers to her children and others were made public, in which she said she was guided in her conduct by her deceased parents, husband and others. It was shown that she had twice been in an asylum for the insane—in 1855 at Hartford, Conn., and in 1890-1 in Bloomingdale.

Affidavits from Rogers and others were submitted in proof of Mrs. Beach's sanity. Justice Lawrence, in denying the application, stated that he was satisfied that, upon the strong preponderance of the evidence, "the respondent should not be subjected either to the appointment of a committee of her estate or the humiliation of a proceeding to inquire into her mental soundness before a jury."

In the decision handed down Justice Ingraham cites the law governing in this case and quotes at length from the testimony on both sides, especially from the letters of Mrs. Beach, and says:

"No one can read these letters without being impressed with the fact that this woman was not acting upon her own intelligent judgment, but under what she assumed or was induced to believe was the advice of the spirits of those who had been near her; that she received messages from her husband, father and mother as to the disposition that she should make of her person and property, and was apparently doing her utmost to carry out those directions under the belief that this man whom she had married had been chosen for her by her deceased parents and husband, and that in marrying him and acting as she had acted she was carrying out the wishes of those whom death had vested with supreme intelligence and power. * * *

"It is true that a belief in Spiritualism may be consistent with good business instincts and sound judgment; and the mere fact that a person is a believer in Spiritualism would not of itself justify an inference that such person was incompetent to manage himself or his affairs. When, however, it appears that, in addition to a belief in Spiritualism, a person has become so convinced of the reality of communications from the dead that the control of his person and the disposition of his property are governed by the advice and directions contained in these communications from deceased persons, and that a person under such influence is about to dispose of his property or to contract a marriage or other relations which appear to be unwise or unusual according to the accepted standards, and that the assumed communications from such deceased persons have come through the mediumship of the person who is to benefit by such advice, arrangements or disposition of

property, it seems to me that a case is presented which calls for an investigation of the competency of such person.

"It is not the abstract belief in Spiritualism that raises the presumption of incompetency, but the fact that such a person has surrendered his will to the control of such influences rather than to the exercise of sound judgment. And when it appears that those influences are being used to procure a disposition of property to other than her children or those to whom it would naturally go, a case is presented which, at least, requires an investigation by the tribunal provided to determine questions of this character."

The attorneys for the petitioners-appellants are Booraem, Hamilton, Beckett & Ransom.

COTTON SEED AS A HUMAN FOOD.

Few things are more difficult than changing our habits of eating, says the Journal of Hygiene. The majority of us keep on using certain articles of food and drink because we have been brought up to do it. The nervous system is set, so to say, to their use and it requires an act of the will and perseverance to produce any change. For instance, we know that cotton seed oil is an excellent food for domestic animals, but few know that it may be used as a food for man. A physician in South Carolina, however, tells us that it is a valuable human food and also palatable. His first idea of using it was suggested by his young nephew, who, after feeding the cows, took to eating the clean cotton seed meal from the feed bins. No restriction was laid upon him and for two years he seemed to thrive on it.

This led to experiments being tried in the kitchen, and one-third of the cotton seed meal was mixed with two-thirds of white flour or corn meal and baked or treated in other ways. The mixture cooked well and possessed a rich, nutty flavor very pleasant to the palate. Cotton seed meal is very rich in albuminoids or the nitrogenous elements (flesh and blood formers) as compared with the starch and fat elements (heat producers), possessing a nutritive ratio of one to one; i. e., one of the former to one of the latter, while that of whole wheat is one to six.

It is well known that Graham flour, which contains all parts of the wheat, is almost a perfect food, more nearly meeting all the requirements of the human body than does any other natural product. The mixture of cotton seed meal with corn meal and white flour in the right proportion gives a combination almost identical in composition and nutritive diet, more cotton seed meal may be used.

In many states cotton seed meal is produced in such quantities as to sell for 1 cent per pound. If the advantage of this food on further trial should meet with favor it would add one more to the large list of vegetable foods. Our vegetarian friends who have introduced so many good things to our tables might look into the virtues of this new article of diet.

—E. R. Kidd of Canton, O., writes: "Gentlemen—The bundle of the Light of Truth mailed to me reached its destination. I shall place them where they will do good. I have mailed many to friends and acquaintances of mine who, unfortunately for them, know but little or nothing of the grand truths we teach, but I am sorry to say regarding some of these it is like throwing pearls before swine. But if I can succeed in leading but one poor soul out of darkness, I feel I have done much good for that one. —E. R. Kidd.

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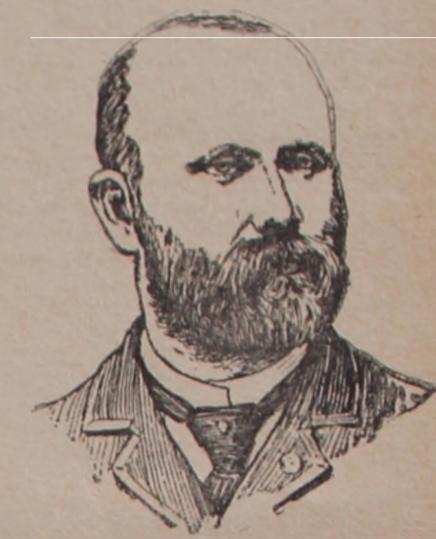
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Voice of the People.

ONE WAY TO OVERCOME AN EVIL HABIT.

Mr. HALL: I read in the Light of Truth of Oct. 23d the following by John Doyle O'Reilly:

HOW TO BREAK A HABIT.
How shall I a habit break?
As you did that habit make.
As you gathered, you must loose;
As you plucked, now refuse;
Thread by thread the strand we twist.

Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwist; free we stand.
As we built, loose by loose,
We must pull, unhelped, alone,
Till the wall is overthrown.

That is much better poetry than I can compose, but the assertions it contains are not necessarily true. We are "helped" as I will show from my own experience.

In 1845 I was twenty years of age and worked in a machine shop. At that time I commenced the use of tobacco, both smoking and chewing it. Its taste was delicious and I used it very freely. After the habit had become very strong it dawned upon my benighted mind that I had acquired a filthy habit, and I made several efforts to break off, but without success. I continued its use for ten years, then I resolved to quit its use, come what might. I left off using the "filthy weed." In a short time I commenced to grow weak and my family physician said my trouble was consumption of the blood and that I could not live three months.

My appetite or longing for tobacco was unabated, and I thought if I was to die so soon I would appease that appetite. I commenced the use of tobacco again and began to recover my strength. In a few weeks I visited Dr. Charles Steadman of Boston, a noted physician and a good friend of mine. He explained why I was growing strong and told me to never again leave off using the weed. And so I kept on until 1861, at which time I paid my first visit to a medium, Mrs. Rockwood of Springfield street, Boston. I visited her every Monday for eighteen months. At the third sitting my brother, who had passed away years before, and who was a successful physician while here, came to me and said: "I am going to take away your smoking." I said, "chewing too, please." "No, we will take the chewing in one year." This was in November.

I returned to my work after dinner, sat down by a machine I was making, without a thought of what my brother had told me. I took up my pipe, filled it, lighted a match and "took a whiff." Instantly it seemed as if my stomach had exploded. My pipe went one way and I the other. A sicker man I do not want to see. From that minute to this I have never "hankered" for a smoke. My friends, doubting Thomases, said I would make it up in chewing. A year passed. One evening I was enjoying my quid of tobacco, when again in an instant my stomach exploded and my chewing was gone never to return. I have not wanted tobacco in the least, and thanks to that same brother my health has been of the best for all these years, and at 72 I am still working away with brain and hands at my profession, not in a machine shop, but experimentally. If my brother did not help me, how did it all take place?

A. C. CAREY.

Lake Pleasant, Mass.

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Editor Light of Truth: The Clinton, Ia., camp meeting of 1857 is considered to have been one of the most successful ever held upon the grounds of the Mississippi Valley Association. Its ruling spirit was a demand for a higher development of the latent possibilities of each individual—a turning from the good of the past and the better of the present to preparation for the best to come for the future. It was a creative period. Its culmination was the Cosmopolitan university, whose legal incorporation is now made sure. Let me ask the attention of your readers to that feature of this institution which begins operation November 1: A course of home study reading in special and practical lines.

Text-books have been carefully chosen; well qualified directors have been secured for all the branches, who will assign and have supervision of the regular lessons. This corps includes Rev. J. C. F. Grumbine, B. D., lecturer on ethical and spiritual topics; Arthur Houghton, Ph. D., in philosophy; C. P. Johnson, esq., in evolution; Emma Nickerson Warne, M. D., in psychology; Professor C. E. Schlabeck, in physiology; Professor O. P. Bestwick, in literature. Individuals may take up the work alone. Classes will be formed at all points from which three applications are received, one member of which will be chosen local director. The matriculation fee is \$1, which goes to help meet expenses of printing and correspondence. Members of the board of control and the directors of study are giving their efforts to the work without remuneration. During the camping season every summer prominent educators will deliver at Mt. Pleasant park, Clinton, lectures of special interest to the students of this course. Eventually university buildings are to be erected at the camp and a permanent school maintained, in which truth, unhampered by sect and undocked by partisan interest shall find free utterance. Every one of the Light of Truth's family of readers can find personal profit in the home study course. Each one is invited to become enrolled as a Spiritual Chautauqua. Write the secretary for full information.

This work is in the hands of the following board of control: Rev. J. C. F. Grumbine, president, Chicago; Clarence Parke Johnson, vice president, Springfield, Ills.; George B. Warne, secretary, Chicago; Mrs. J. M. Harvey, treasurer, Maquoketa, Ia.; Arthur Houghton, Ph. D., Chicago; James Freeman, Bloomington, Ills.; H. P. Harvey, Maquoketa, Ia.; Emma Nickerson Warne, Chicago; Minerva Aiken, Clinton, Ia.; Mrs. Belle John, Mendota, Ills.; J. Q. Jeffries, Clinton, Ia.

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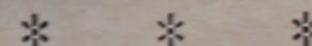
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**QUESTIONS
AND
ANSWERS.**

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Why do ancient spirits manifest so rarely, and apparently to private workers rather than public ones?—Classic.

Answer.—Like attracts like. Most public workers live in the present. The general demand is for personal tests, and mediums being hemmed in by an atmosphere that partakes of this nature attract spirits who belong to this and the recently past generation. The philosophy consequent upon this is a demand for immediate aid from the entanglement of present troubles and how to keep in rapport with known loved ones. This naturally holds the minds of public teachers on subjects best fitted for the needs of the hour. But there are anomalies among our reasoners or thinkers—men who live in the past, and who furnish conditions suitable for ancient spirits to manifest through. These naturally hold a sort of monopoly on visitors from afar, and perhaps care little for present-day spirits. But it may be well that some are content with this sort of spiritism. It at least opens the way for the ancients that they may lay a foundation for future work. So far we have had comparatively little from that source, though an earnest desire would bring them nearer to all who make the needed effort. But it is also possible that only certain minds are enabled to attract them—men and women with certain ingredients in their make-up. A long line of ancestry, for example, in which family characteristic have been well preserved, may form an endless chain to remote ages, and invite spirits unknown to history or even some that are well known. Nobody has had spontaneous creation. Everybody has had parentage, and a single individual may claim a spiritual heritage to Abraham. If the latter could follow up his lineage consistently, there is no telling where he may land in the present. It is therefore not impossible for Abraham to manifest—if that individual furnishes the right conditions, and one of which is to be a Spiritualist. But perhaps, few, as yet of the ancients can trace their sonship to a Spiritualistic family or to a student of the occult. When they do we will undoubtedly hear more from them. In the meantime let us have patience and await their coming.

Question.—Your kind answers have benefitted me so much that I beg you to favor me again. When a trance-speaking medium is most natural, or most perfectly developed, does the medium's own spirit leave the body while another controls it, and is the medium then in the mesmeric, hypnotic or somnambulistic state? I am developing for this, but never lose consciousness when passing under control; only a little shiver, and I am, (in feeling) some one else. I do not talk readily, but use gestures to express whom I am impersonating, tho' I do not know the meaning of them. Am I only in the mesmeric state, and impressed, instead of being controlled properly? At times I have a painful drawing of my eyes. What does it indicate?—Estelle.

Answer.—Sometimes the medium's spirit is ejected, but not necessarily. If not it enjoys the trance with its body. Of course, this is the hypnotic

state as it is imposed by controls. You may be a semi-trance medium, and thus a personating medium—the spirits identifying themselves by their gestures or actions, such as imitating their walk or gait in the mortal. Trance is not necessary for this, and probably would not be good for the medium. That is more interesting than trance for the one in question, for it leaves him or her to enjoy the effect it has on the sitters, besides enjoying the sensations and motions of the spirit, which is a great aid in the study of spiritual law and causes. Put your mind against all that which is disagreeable in the control and it will cease. If it does not at once, have patience and continue to will it away. As well as you can invite one feature you can reject another.

Question.—How shall we understand Mr. Milton when he says, "Man was originally good, and if he had not perverted it, we would not now be suffering the consequences." Can it be that man in any remote time was good?—J. O. Johnson.

Answer.—The Biblical allegory of Adam and Eve speaks very plainly on this point. Man was ushered into existence ignorant but innocent, just as you find many today—pure good souls who know no guile, and who feel a natural inclination to sympathize or instruct as far as they are able or know how. That is the condition of primitive man. But when education began, some saw advantages they could exercise over their still ignorant brethren, either for sensual or selfish purposes. One leads to lust, the other to prejudice or hatred. Both expend vitality, and disease is the result. Diseased parents bring forth discordant soul entities, and we have evil in the world—virtually an effect of perverted good. Nature is good, and so must be its effects. But what these effects do unlawfully cannot be credited to nature. Man has a free will, and can be good or bad. Without it there would be no individualization—no freedom of any kind. It is that prerogative which lifts him above the animal and makes him the progressive being that he is.

Questions.—Why is it that I can better read character when under influence of some stimulant, though I have no appetite for the same? Why need truthful spirits such a condition? Why do I feel inspired to talk at times yet unable to formulate my inspirations?—El Paso, Texas.

Answers.—Your spirit control is most likely troubled with an aura that is liquor fumed—an effect of past indulgence—and as sensitive throws this condition on you. But it is your duty to resist this temptation, for you thereby strengthen your own character and free the spirit from this undesirable appendage. He can only rid himself of it through a body of flesh, but not if that body indulges in the same evil. He is no doubt your affinity in other respects than the drinking habit, and may be truthful and good, but unfortunate. By resisting the temptation you habituate yourself to reading character without the stimulant, but it requires practice to reach perfection. The desire to talk by inspiration is an impulse from the same control, but prevented by the aura. As he sloughs it off, you will sense the language coming in due form. But his development depends upon your resistance, and your future depends on his reformation. You cannot get rid of him, and must conform to the law. It is a case of rise or fall by your own will or desire.

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—F.—Communication accepted, but the best way to recommend or defend a medium is to refer to the phenomena exclusively. "The work praises its master."

—A. J.—The man who denominates Spiritualism a superstition is himself superstitious in believing something he can not prove. The boot's on the other leg.

—T. J.—Take no stock in those loudly advertised "mediums" who affix the "Professor" to their names. They are not of our kin. In fact, they are nobody's. It is, 1st person, I, 2d person, my own, 3d person, graball; and are not always reliable or genuine mediums.

—News Notes.—Besides the other complaints already noted, we receive a number which bemoan the fact that we treat all workers alike, and not show special favors. Formerly it was the reverse. The idea of justice in such is very one-sided—a taking off of the bandage for the purpose of seeing who is being tried.

—Camps desiring to add Spiritual stereoptican lectures as a feature to their program, can find an entertaining and instructive operator in Dr. B. M. Lawrence, the speaker and song writer (composer). Please note this as "new business" for next meeting. Dr. Lawrence may be addressed in care of this office.

—The stereoptican entertainment given by Dr. B. M. Lawrence at Odd Fellows' hall last Friday evening was interesting and instructive. Mrs. Lawrence gave humorous readings which were enjoyed by all. A good audience was present, and everyone went home happy and pleased at what was seen and heard. Illustrated lectures are the coming demand of the people.

—There are some who pretend to be above reading the Light of Truth, even when something good has been said of them. But let an item appear that is not favorable to them, and they are heard from by next mail. If a favorable notice is not worthy of gratitude, is it not consistent to be also silent in the other respect—especially if such teach the doctrine of love?

THE LIGHT OF TRUTH.

—Christmas comes but once a year. Ladies, secure a good book for your husbands and sons. It feeds the brain, and is better than those "Christmas cigars," which dulls it on account of the inferior tobacco contained in them. Besides that, a good book is a permanent institution—lays a standing foundation for the future while those holiday cabbage leaves are but a brief indulgence, and aggravating at that.

—The second lecture of Mrs. Helen Stuart Richings at the First Spiritual Church had music in it. The subject was "Power of Thought." Every word in it was true and in harmony with nature. Besides this it is worthy to note that many outside of Spiritualism heard it, and gave them a fair idea of what Spiritualism teaches; for the house was packed to the doors. The character readings that followed were equally good, and was enjoyed as a novelty by many who had never witnessed the modus operandi. Next Sunday closes Mrs. Richings' engagement.

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